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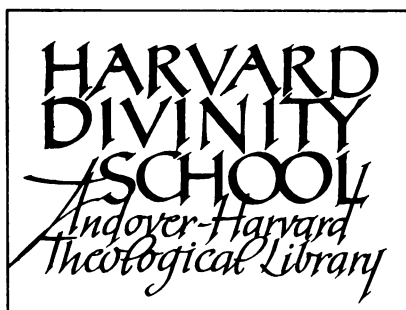
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A Key to Universalism.





A

KEY

TO

UNIVERSALISM.

BY

C. F. R. SHEHANE.

The Key of Knowledge.—LUKE 11: 52.

GRIFFIN, GA.

PUBLISHED BY THE AUTHOR.

1854.

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## NOTE TO THE READER.

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Whether it was Dr. Taylor's Key to the Apostolic Writings, Kidwell's to the Apocalypse, or Keith's to the Prophecies, which first suggested the idea of writing a Key to Universalism, I am unable now to say. But for years I have thought if certain words and phrases, could be briefly and lucidly explained, without making such deep plunges into Hebrew and Greek, as some do, it would be the means of throwing back the bolt of ignorance, and of shedding the beams of eternal light into the court of the human understanding. In 1845 I marked down most of the following words and phrases for special examination—*God's Kingdom, Bible Mysteries, Faith, Repentance, Baptism, Remission of Sins, Regeneration, Religion, Destruction of all Evil, Unquenchable Fire, The Undying Worm, The End of the World, The Coming of Christ to Judgement, The Furnace of Fire, The Lake of Fire, or the*

*Second Death, The Wine-Press of God's Wrath, The Bottomless Pit, The Smoke that goes up Forever, Hell, Damnation, The Resurrection from the Dead, and the Salvation of the World.* These have been my themes, more or less, in all my public ministrations ever since. And although I have availed myself of all the helps within my reach, I confess I am not as well prepared, to do full justice to these momentous items as I could wish.

With this brief explanation, I introduce you, kind reader, if you please, to the doctrine and style of my Key, hoping that you will heed the admonition of St. Paul, "prove all things; hold fast that which is good."

*Griffin, Ga., May, 1854.*

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## KEY TO UNIVERSALISM.

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### THE KINGDOM OF GOD: ITS EXTENT,

As all Bible-believers admit that the Almighty has a kingdom both of nature, grace and glory, it is unnecessary to spend time in proving what is universally conceded. The grand point is, its extent. To this, therefore, candid attention is now directed. None who believe that God created all things, as alleged in the Book of Genesis, can with any plausibility deny that He has a right to govern them. That He does so is plain from the whole tenor of the sacred volume. In proof of this, see Jeremiah, 10th, and Daniel, 4th, where it is said, "O King of nations, among all the wise men of the nations, and in all their kingdoms, there is none like unto Thee. The Lord is the true God; He is the living



God, and an everlasting King." "He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" See, also, Elihu's discourse to Job and the wise men, from chapter 32d to 37th inclusive. These as clearly teach the universality of God's kingdom as words can well express. If, however, a lingering doubt remains, consult Isaiah from the 40th to the 47th chapter.

To this view of the subject an objection is sometimes urged in this way: that although the Creator of the universe has an indefeasible right to rule it for the benefit of all His intelligent offspring and to His own glory, yet by some unaccountable misadventure, he who was once the archangel Lucifer, rebelled against his Maker, and drew off from the mansions of bliss, into the infernal gulf of hell, unnumbered millions of the heavenly hosts, and that they and myriads of Adam's race are now under the sway of their Satanic Majesty. To this it is replied, that this pagan notion has its foundation in heathen mythology. Vulcan,

kicked out of heaven for some of his indecencies, his falling for nine days and nights is the prototype of Milton's Devil. Milton's *Paradise Lost*, and not the Bible, is the high authority for the fall of Satan and his legions. Only a few reasons for this will here be given.

Among all the angelic hosts of heaven, the names of only two have ever reached the earth, viz: *Gabriel*, and Michael the archangel, not Lucifer, Devil, or Satan. That Lucifer was a mortal man is plain from the 14th chapter of Isaiah, the only place in all the Bible where the word occurs.

If the monster, sin, entered the sinless mansions of eternal felicity six thousand years ago, and hurled from their thrones one-third of the holy angels, what evidence is there now that sin has not reëntered, and expelled the other two-thirds? And what assurance have the saints that they too, after all their toil to gain heaven, will not be tempted when they get there, and flung like the fabled angels into the flaming, roaring gulf below.

When God brought his Son into the world, He said, "Let all the angels of God worship him."—Heb. chap. 1. Now, if Milton's ideas be correct, the rebel-angels are commanded to honor the Son. That they obeyed—if such there be—is intimated both by Peter and Paul. They assert that Jesus Christ is gone into heaven, angels, authorities, and powers being made subject unto him, that ALL things are in subjection under his feet, &c.

But as this is an age of entities and quiddities, of cavils and quibbles, the reader is requested to examine the testimony of the prophets, Daniel and John, relative to the extent of the moral kingdom over the vast realm of thought. Daniel says, "I saw in the night visions, and behold, one like the Son of Man came with (or, in) the clouds of heaven," &c.; "and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages *should serve him*."—Chap. 7. John says, "There were great voices in heaven, saying the kingdoms of this world are become the kingdoms of our Lord, and

of his Christ ; and he shall reign for ever and ever.”—Rev. chap. 11. This is quite a different consummation from what is generally anticipated by those who claim all the piety and orthodoxy in the land. They doubtless suppose that Satan knows a great deal, he being almost, if not quite omnipresent, as they think. They would do well, however, to remember that Rev. chap. 12th, declares the devil “ knows that he hath but a short time.” Who can stretch a short time into eternity ?

A few thoughts on the nature of that kingdom given to Christ, must conclude this section. That he is a king high on the throne of heaven, that his sceptre is one of righteousness, and that all souls are given to him, is a proposition which none will dispute who admit the validity of Psal. 2d, John 17th, and Heb. 1st.

What a wonder in the earth — a kingdom of love, designed by its maker to subdue the hearts of all. When we look back over the track of time, we see kings in the dust, thrones mouldered down, and dynasties laid aside. But when we by faith survey the

future destinies of Jehovah's moral government, we behold what is truly sublime and Godlike. We see his kingdom, like the last mountain in the deluge, towering high above the wreck of sinful ages. A kingdom constituted by the God of all, swayed by the sceptre of righteousness, admired by angels, and enjoyed by men, is surely worth the heart's best emotion. To this, as the needle turns to the pole, all intelligent beings must ultimately turn, and then a shout of eternal salvation shall rise up to heaven from the glad tongues of a ransomed universe. Amen.

#### BIBLE MYSTERIES.

The word *mystery* is found twenty-seven times in the New Testament, never in the Old. There are five sorts of mysteries pertaining to the kingdom of God, and two that belong to the kingdom of error, superstition, and fraud. These must be explained as briefly as possible, and as the explanation can generally be given in the words of the common version, the reader's

attention is directed to a few chapters and verses. I begin with the mystery of the seven stars. Jesus said to his servant John when in the isle of Patmos, "Write the *mystery* of the seven stars which thou sawest in my right hand, and the seven golden candlesticks." Had this not been explained, there might have been a great number of conjectures concerning it. But the revelator goes on in the next part of the verse to say, "The seven stars are the angels of the seven churches; and the seven candlesticks are the seven churches."—Rev. 1: 20.

St. Paul asserts that "Great is the *mystery* of godliness." In the same verse, however, he says, "God was manifest in the flesh, justified in (or, by) the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. 3: 16.

These facts all centre in, or cluster around, the Lord Jesus Christ. Applied to God the Father, they are perfectly unintelligible. The Father was never out of glory, to be taken back again. But it may

be asked, Why was Christ called God? In turn I might ask, Why Moses was called God?—Exodus 7: 1. Why are all the prophets called gods?—John 10: 34–35; Psal. 82: 6. If the mere fact that a person is called God, makes that person the self-existent, the supremé, and eternal Deity, then the Chinese may be correct, for ought I know, in believing in the existence of *three hundred millions of gods!* The pagans had celestial, terrestrial, marine, and infernal deities, one of whom had no less, according to heathen mythology, than *three thousand sons*. So true it is as alleged in 1 Cor. 8: 5–6: “There be gods many, and lords many; but to us there is but one God, the Father,” &c. From this short, but I hope not unnecessary digression, I return to the subject now before me. By collating the 69th Psalm, and the 11th of Romans, I find the reason why blindness came on a part of Israel. This is called a mystery; the reason given is, that the Jews were persecutors and murderers. Hence the words, “I would not, brethren, that ye should be ignorant of this mystery, that

blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." By consulting Isa. 6th, Dan. 9th, and Luke 21st, it may be discovered that God, Daniel, and Christ, as well as Paul to the Romans, all limit the punishment of Israel by the word "until." An objector says, "Israel means the believers." Read attentively Rom. 11th, and that construction will make the apostle say that the believers have not believed, and that God hath concluded them all in unbelief! Hence the conclusion is that such an interpretation is false and pernicious.

The next class of mysteries to which the reader's attention is invited, is the mighty change after death which is to pass by Almighty power on the dead. Many stand ready to deny this; but Paul, who preached twenty-five or thirty years, and who wrote one hundred chapters of the New Testament without ever saying hell-fire the first time, says, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at



the last trump ; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Now just as certain as this was written eighteen hundred years ago, and just as sure as the last trumpet has not yet sounded, so sure is there to be a change after death, converting mortals into immortal beings. Yes, changing the children of earth to the children of God. And when the living and the dead are thus changed, the two parties shall go up to meet their Lord, and remain with him forever.—1 Thess. 4. Then will be fulfilled in all its amplitude the prediction in Gen. 49 : 10 ; John 12 : 30, 31. Glorious result ! worthy of a God, honorable to Jesus, and satisfactory to men and angels. Closely connected with this, is the mystery of gathering together all things in heaven and in earth into Christ.—Eph. 1 : 9, 10. The Greek word here rendered *gather together* is *anakephalioo*, which is found but once more in the New Testament —Rom. 13 : 9.—where it is translated *comprehend*. It literally means to sum up, or to bring under one head. That head is

Christ. How is it possible for all intelligent creatures to be subdued to Jesus, as he is to God, and yet many millions of them remain in the rebellious regions of an endless hell? The thing is utterly impossible, and hence the pagan dogma is an absurdity.

The last two mysteries, which I regard as not belonging to the kingdom of righteousness, for one is called "the mystery of iniquity," and the other, "mystery, Babylon," I shall proceed to treat under the same head. For the evidence to my mind is pretty clear that they mean substantially the same thing. What that thing is, will appear by the time the investigation is made. That this mystery was some power in opposition to Christianity, and that that opposition was to be destroyed at the coming of Christ, must be plain to those who will examine 2 Thess. 1st and 2d chaps., and Rev. 17th and 18th chaps. Paul, to the Thessalonians, says, "The mystery of iniquity doth already work; only he who now letteth (hinders,) will let (or hinder) until he be taken out of the way. And then shall that wicked be revealed, whom the Lord

shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. 2: 7, 8. Let us now turn to the 1st chapter, which declares, "it is a righteous thing with God to recompense tribulation to them that trouble you." Now if we can clearly ascertain who it was that troubled the Christians at Thessalonica, then we shall probably understand more about the mystery of iniquity, and of Babylon, or the woman who rode on the heads of the apocalyptic Beast. Luke tells us, Acts 17: 1-8, that it was the unbelieving Jews. And this agrees precisely with what is alleged, 1 Thess. 2: 14-16. That wrath and tribulation came upon the infidel Jews at the destruction of their city and temple, is what is abundantly taught by Jesus Christ, Mat. 24, Mark 13, and Luke 21. The language in this last chapter is very emphatic. "There shall be great distress in the land, and *wrath* upon this people." An objector will say, Thessalonica was a city of Greece, and therefore its inhabitants were not involved in the overthrow of the Jewish nation. Aye, indeed; examine Acts

17th, Mr. O., and you will see that there was a synagogue of the Jews at that very city. But does the Bible represent the Lord as coming in, or with, fire to destroy the wicked Jews, or Israelites? Yes; hence the words of Isaiah, "Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." — 66: 15. As Paul said "none other things than those which the prophets, and Moses did say should come," Acts 26: 22, is it not fair to conclude that he had Isaiah's words in mind, when he said to the Thessalonians, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ"? That Jesus was to come, or be revealed from heaven *in the life-time* of his hearers, is clearly taught in Mat. 16: 27, 28; Luke 17: 29, 30.

The common interpretation of the Man of Sin, from the days of Calvin and Luther, down to our times, is, that he is a succe-

sion of wicked popes, whom Luther calls *hellish* fathers! It is also contended that the Catholic apostacy had to take place before the coming of Christ. That there was a falling away—and that too in consequence of iniquity—in the apostolic age, is clearly asserted in Mat. 24: 11, 12. But as the coming of the Son of man, will be more fully discussed in its proper place, I will now offer a few reasons for thinking that the Babylon of John, is the same as the city of confusion whose overthrow is foretold by Isaiah, 24: 10, 11. After this burning and destruction, the prophet in this same chapter says, the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients, gloriously."

Jesus declared that "it cannot be that a prophet perish out of Jerusalem." He then exclaimed, "O Jerusalem, Jerusalem, which killest the prophets and stonest, them that are sent unto thee."—Luke 13: 33, 34. Now turn to Rev. 18: 24, where it is said of Babylon, that "in her was found the

blood of prophets, and of saints, and of all that were slain upon the earth." It would be a very strange thing indeed that Jerusalem in Asia should shed the blood of prophets, and that blood is yet to be found in some noted place in Europe! Who shipped the cargo from the east to the west?

Here is another consideration. Previous to the subversion of the blood-shedding city, a heavenly voice said, "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18: 4. This harmonizes completely with what Christ said to his disciples, Luke 21: 20, 21, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out." Another similarity is this—Jesus says of the Jews, that "The king sent forth his armies, destroyed those murders, and *burned up their city*."—Mat. 22: 7. John assures us that God put it into the hearts of some to make Bablyon desolate and naked, and to burn her with fire.—Rev. 17: 16, 17.

As this subject will be noticed again when I explain *the smoke ascending forever*, I pass on to the subjects of *Faith* and *Repentance*.

Although these are two of the most important items in the Bible, so far as our happiness in this world is concerned, I shall content myself by giving a very brief explanation. What is faith, and how does it come? Answer: "Faith is the substance [or, as Wesley says, the subsistence,] of things hoped for, the evidence of things not seen." Heb. 11: 1. "Faith cometh by hearing, and hearing by the word of God."—Rom. 10: 17. This is a deduction from the preceding verse, "Esaïas, or Isaiah saith, Lord, who hath believed our report," which is quoted from the 53rd chapter. I will mention a few things reported by the prophet Isaiah. He assures us in the 25th chapter, "In this mountain shall the Lord of hosts make unto all people a feast of fat things, &c., and he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in

victory ; and the Lord God will wipe away tears from off all faces." Paul refers to this report when treating on the resurrection of the dead to a state of immortal blessedness.—1 Cor. 15: 54. He then cries out, "O grave, [or *hades*, the only time he ever uses that word,] where is thy victory ?" If *hades* then had contained so much as even the rich man, that fact would be a sufficient answer. But it is also reported, "I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made."—57: 16.

Inasmuch as Luther and Calvin both contend, when commenting on the 53rd chapter, that the words, "he hath borne our griefs, and carried our sorrows" import the vicarious sufferings of Christ, as the so-called orthodox usually term them, I think it not amiss to give the reader the far better definition of St. Matthew, 8: 16, 17. "When the even was come they brought unto him, [i. e. to Christ,] many that were possessed with devils: and he cast out the spirit with his word, and healed all that



were sick : that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bear our sicknesses." This surely does not mean, as self-styled orthodoxy has it, that Jesus underwent the punishment due to transgressors.

Having suggested these things, I will in the next place give one or two examples of men who had the true faith. It is said that "Abraham believed God," it is also declared in the same chapter that "the promise that he should be the heir of the world was not through the law, but through the righteousness of faith."—Rom. 4. The phrase "the heir of the world" leads us naturally to conclude that Jehovah, the rightful owner of all souls, in addressing Abraham, spoke of some great blessing to be conferred upon the world. The words of St. Paul fully justify this conclusion; for he asserts that the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." Gal. 3 : 8. Such men as Luther,

and A. Campbell explain this promise correctly, as I think, to mean a *spiritual blessing* in Christ, the seed of Abraham. This agrees very well with St. Peter's explanation.—Acts 3 : 25, 26. The words, "In thy seed shall all the kindreds of the earth be blessed, and God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities," are certainly very remarkable. For I think it must be granted by all the candid, that, "all the kindreds of the earth," includes all mankind, unless it can be shown that there are some men who are akin to no body !

Another example of true faith we have in the person of Abraham's son Isaac ; God had told him that "all the nations of the earth should be blessed in his seed."—Gen. 26 : 4. The tribe of Esau was one of these nations, Gen. 25 : 24 ; hence it is said, "By faith Isaac blessed Jacob and Esau concerning things to come."—Heb. 11th : 20. Calvin asserts that Esau was rejected of God, before he was stained with a single crime ! Were this Calvinistic notion true, Paul ought to have said that

Isaac blessed Jacob, and cursed Esau to all eternity. But thank God, it reads as I first quoted it.

Some suppose that it makes no difference what a man believes ; but I apprehend the true philosophy is, as laid down by Jesus Christ, when he proclaims it in the hearing of the world, that "a good tree cannot bring forth evil fruit."—Mat. 7 : 18. Let us have a good faith, and we shall have a good hope, and our lives corresponding with our faith and hope, we shall be found walking humbly before God, doing good as we may have opportunity to all, but especially "to the household of faith."

As specimens of bad faith I will mention a few historical facts. The ancient Romans believed that they could render their fields more productive by offering sacrifices, and carrying the victims round their plantations ; hence Mr. Adam, in his Roman Antiquities, informs us that the victim was attended with a crowd of country people dancing and singing the praises of CERES ; to whom libations were made of honey diluted with milk and wine. Solon Robinson, and

other American agriculturists have a much better faith, and hence they teach practical lessons of domestic economy. The principle of faith is the same whether applied to agriculture, politics, or religion. Take another example from Russell's *Modern Europe*: Matthias, an Anabaptist believed that he and thirty of his disciples, like Gideon of old, could smite the host of the ungodly; under this conviction he rushed out to meet the enemy. But "the prophet and his thirty associates were slain." Vol. 1, p. 373.

Is it not as clear as the noon-light of heaven, that a bad faith leads to mal-practices? If a man thinks he can sin with impunity, or if he imagines that his iniquities were punished in Christ before they were committed, there is nothing — unless it be a sense of decency — to keep him from plunging headlong into all sorts of wickedness. Francis the first, king of France, to whom Calvin dedicated his works, declared that if one of his hands were infected with heresy, he would cut it off with the other. He also said he would sacrifice his own

children if found guilty of that crime! These are but small specimens of what bad faith will do. Will any one after reading these things ever be guilty again of asserting that it makes no odds what a man believes? For humanity's sake, I hope not.

Repentance comes next. What is that? I fancy that I hear one say, it is a godly sorrow for sin. Paul however teaches us that "godly sorrow *worketh* repentance," 2 Cor. 7: 10; and it must be plain to all the reflecting that there is a marked distinction between the worker and that which is wrought; or between the cause and its effect. Hence the question remains to be answered. By referring to the history of Jonah, Jesus himself has given what I consider the best definition of repentance in the world. He says the men of Nineveh *repented* at the preaching of Jonas.—Mat. 12: 41. How did they do when the prophet preached his eight-worded sermon in their hearing? The 3: 10th of Jonah declares "that they turned from their evil way." This then is true repentance. While on

this subject I introduce a prediction, confirmed by history, which shows very forcibly that Isaiah, Micah and Christ are true prophets.

For instance, all three have declared that the word of the Lord, or as Jesus has it, repentance, should begin to be preached at *Jerusalem*.—Is. 2: 3; Mi. 4: 2; Luke 24: 47. Jerusalem was the *punctum saliens* the starting point. Tacitus in his annals when speaking of Christianity says it began in Palestine, spreads all over that country, and then found its way to Rome. Gibbon, who was first a Catholic, than a Calvinist, and lastly a skeptic, says in the first chapter of his *Decline and Fall of the Roman Empire*, that Phenecia and Palestine will forever live in the memory of mankind, since Europe as well as America have received letters from the one, and religion from the other. These are important concessions, coming as they do, the one from an idolator, a worshipper of Jupiter; and the other from the skeptical Gibbon who often sneers at the progress of Christianity. To those who may wish to see how one powerful

mind attacks the sophistry of another, I would recommend Watson's reply to Gibbon. In recommending Bishop Watson, of course I do not sanction his notions of future punishment, nor his view of the Man of Sin. And I may add that his notions concerning the coming of Christ at the end of this material world to a great day of judgment yet to come, are, in my opinion, unsupported by reason or Revelation.

When John the Baptist, and Jesus Christ began to preach, they said, "Repent, for the kingdom of heaven *is at hand*." To the men of Athens, Paul declared that God now commands all men everywhere to repent, because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he had ordained." It might appear to a superficial observer that the apostle has assigned a different reason from that given by his divine Master, why men were called on to repent of their sins. But when it is considered that the original import of St. Paul's address to the pagan Greeks, is, that

the Almighty was *about* to judge the world by his son Jesus Christ, and when it is kept in mind that this judgment was to begin "*at his appearing and his kingdom,*" 2. Tim. 4: 1; and when it is also borne in mind that men who lived eighteen hundred years ago were to see the kingdom of God come with power, before they tasted death, Mark 9: 1; Luke 7: 27, it must be admitted by the candid that John, Christ, and Paul all harmonize completely. This item of the judgment will be more fully investigated in its proper place.

## REGENERATION.

This word occurs but twice in the New Testament. Mat. 19: 28; and Tit. 3: 5. In Greek it is *palyngenesia*, in Latin *regeneratio*, in French *regeneration*; but these words of themselves will not assist us so much in gaining a proper understanding of the matter as the context, the correct punctuation, and the parallel passage in the Gospel by St. Luke. For although Luke does



not use the word *regeneration*, yet what he does say is greatly calculated to throw light upon this momentous, and soul-thrilling subject. To this sentiment I am the more inclined from the fact that Josephus calls the *return* of the Jews from the Babylonian captivity, their national regeneration. And from the fact that Paul assures the Hebrews, 9 : 10, that "*carnal* ordinances were imposed on them until the time of *reformation*." My opinion is, that the reformation mentioned by the apostle, if not the same, is to say the least, intimately connected with the regeneration preached by the son of God. Let us therefore attend to the only passages where *regeneration* is found in the Holy Oracles. Jesus said unto his disciples, "That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This declaration was made after the Saviour had been discoursing on the kingdom of God, and of the impossibility of a rich man's entering into it. This im-

possibility "exceedingly amazed" his disciples, so that they exclaimed, "who then can be saved?" But Jesus let them know that so far as salvation in his kingdom is concerned, that "with God all things are possible." These things naturally lead to the conclusion that the *kingdom*, and the *regeneration* are synonymous. This view is very much strengthened by what Christ says, Luke 22: 28-30, "Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Many copies of the New Testament leave out the *comma* after the pronoun *me*, in the words, "ye which have followed me, in the regeneration," and thereby the common English reader is led to infer that Christ himself had gone through the process of regeneration, and the disciples had followed him in that way. Nothing I apprehend can be wider from the mark. The idea seems to be this—that when Jesus should establish his

kingdom of righteousness in the world, his apostles should occupy exalted stations, and promulgate laws for the government of all his intelligent subjects. That there is a plurality of thrones filled by judges — and that Paul is one of those judges — is proved by Rev. 20 : 1 ; 1 Cor. 5 : 3, 12, 13.

Having glanced at these items, I now turn to the other place where the word regeneration is found. “ According to his mercy he saved us by the washing of *regeneration*, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.”—Titus 3 : 5, 6.

Dr. Noah Webster says that regeneration is the new birth. But from this quotation it is plain that the washing of regeneration is one thing, and the renewing of the Holy Spirit another ; and I suppose it will be conceded on all hands among religious people, that the *renewing* effected by the good spirit of God, is what is commonly denominated the new birth. What then is to be understood by the washing, here brought to view ? Have not Paul and Peter explained it in the following texts ?

"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies *washed* with pure water." Heb. 10 : 22. "Eight souls were saved by water [by Noah's flood,] the like figure whereunto *Baptism* doth also now save us by the resurrection of Jesus Christ. 1 Peter 3 : 21. The apostle is careful to remind the reader, in a parenthesis, that baptism is not to cleanse the flesh, but to purge the conscience. How is that to be done ? Not by running after an intangible *ignis fatuus*, but by obeying with all the heart, the command of Ananias to Saul of Tarsus, "Be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22 : 16.

Dr. Paley, Campbell of Virginia, and even the Methodist Discipline, and various other men and books that might be mentioned, teach that Baptism and Regeneration are identical. But I am fully persuaded in my own mind that they never can by any just rules of logic and philology come to that conclusion from the words *washing of* regeneration, or from the bath of the New

Institution, because there must be a difference between the washing of a thing, and the thing to which the washing belongs. With as much propriety one might contend that the door of a house is the house itself, as to assert that baptism and regeneration are two words for the same thing! The kingdom of God on earth, or the church of Jesus Christ, is one object; and the institution or ordinance of baptism, another. Those who are involved in the fogs of metaphysics will hardly comprehend me. They cannot stoop from their flights of imagination, or their soarings into the trackless fields of ether. But the humble in heart will see what I am driving at, and I sincerely hope will show their faith by their works. Should any one be disposed to quibble on the word sprinkle, as though it meant the sprinkling of water, I would refer him to Heb. 12: 24, "to the blood of sprinkling."

In the order which I first suggested for my Key, I ought to have investigated baptism and the remission of sins before regeneration, but as I intend to be very brief, I

will just state a few facts, right here, and then pass to something else. *Baptizo*, from which we have our word *baptize*, is found upwards of seventy times in the Greek Scriptures, and in no place is it ever translated by the word *pour* or *sprinkle*. On the contrary, it is rendered *dip* in the first instance where it occurs, 2 Kings 5: 14, and that too in the river Jordan, though the ordinance of baptism is not the subject of that chapter. But had the translators been uniform in their rendering, then Mark 1: 5, would have said that they of Jerusalem were *dipped* by John in the river Jordan. Then a vast amount of time and labor would have been saved to the *otherwise*, but not over-wise, wrangling, jangling, baby-sprinkling clergy. But what better could we expect from a hired set of men who rendered the same word both gods and devils!

The remission of sins is most assuredly connected with the shedding of blood, and also with baptism.—Mat. 26: 28; Acts 2: 28. Whoever says that I put as much stress on the water of baptism, as I do on the blood of my Saviour, does me great injustice: for I

do no such thing ; but this much I do say, What the Bible joins together, let no man, by his sophistry, put asunder.

#### RELIGION.

Etymologists have differed somewhat in giving the origin of our word religion. Cicero, I think, derives it from *re*, again, and *lego*, to read. Others, with more plausibility, say that it comes from *re*, again, and *ligo*, to bind. And they mean by this that the sinner has strayed away from his God, that the golden chain of love has, by an efficient agent, been fastened to the erring heart, and brought it back again to a forgiving Father. With this definition, so far as our feelings are interested, I am well pleased. But my object is to show the practical tendency of the Christian religion, when compared with the mummeries and superstitions of a false faith. We are told by St. James that "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in

their affliction, and to keep himself unspotted from the world.”—James 1 : 27. This corresponds very well with Micah 6 : 8. “He hath shewed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ?” Among the benedictions of Jesus Christ, the following come with great force to my heart, “Blessed are the merciful : for they shall obtain mercy. Blessed are the pure in heart : for they shall see [enjoy] God. Blessed are the peace-makers : for they shall be called the children of God. Matt. 5 : 7–9. The author of these sentiments is denominated in the living Oracles, “THE PRINCE OF PEACE.” This religion is as pure as the light, and mild as the blandishments of a summer’s morn. Wherever it reigns, there is joy unutterable and full of glory.

These principles of peace differ very much from those inculcated by Mahometanism and Romanism. Mahomet, as we learn from the Koran, commands his followers when they go to battle, to strike off the



heads of their foes till there be a great slaughter. And encourages them with the hope of being, immediately after death, transplanted to the paradise of God, where they shall have wings like angels, and shall fly from tree to tree, luxuriating on the best of fruit, and where every good soldier shall have seventy-two beautiful wives !

Romanism says to its votaries, " If you dont fight for our religion, you shall have no place in heaven."—See Pope Stephen III. to Pepin, king of France, Jones' C. Hist. Vol. 1, page 192. But have we not seen in our own day what the so-called Republic of France has done to put down the liberty of speech and of the Press, thereby to prop up one of the most despotic governments upon earth ? True républicanism is the foster-mother to civil and religious freedom. But bigotry is a green-eyed monster with a wide cerberean mouth, opposed to both. So that we may exclaim with Phillips, the Irish orator, " Bigotry has no head, and cannot think ; she has no heart, and cannot feel. Her prayers are curses, her communion is death, and her decalogue is written in the blood of her victims."

Perhaps it will not be amiss to quote the thoughts of some distinguished men, on the momentous subject of religion. I begin with Sir W. Blackstone — “It may justly be observed that religious sentiments, when genuine and pure, have an evident tendency to make their possessors better men, as well as better citizens.” To this I will add the words of Kent, in his Commentary on American Law, “The influence of Christianity was very efficient towards the introduction of a better and more enlightened sense of right and justice among the governments of Europe.” And here I am reminded of what President Jefferson, in one of his excellent Letters, says to Dr. Benj. Rush, a Universalist. “To the corruptions of Christianity I am indeed opposed; but not to the genuine precepts of Jesus himself.”

Our old friend, O. S. Fowler, in concluding his great work on religion, says, “As the Bible requires us to *do good*, and represents *charity* as the greatest of the Christian virtues, and our great Exemplar as *wholly devoted* to the cause of humanity, so Phrenology also inculcates the same sentiment,

by pointing out the existence of benevolence, and our consequent duty to exercise it." This makes way for a short quotation from Theodore Parker's Discourse on Religion. "The doctrine of Jesus is a simple thing. *Love to Man—Love to God.* The whole of Christianity is summed up in these two elements,—its moral, its religious side, practical and contemplative." p. 253.

I conclude this head by quoting from one of the most remarkable men that ever lived, and although he is scouted by the bigot, the time will come—is perhaps near at hand—when the old rotten-hearted system of conservatism shall bite the dust, and perish like an adder in the flames "Religion, in its broadest and most comprehensive sense, is the principle of righteousness, which governs in harmonious concert, the world of matter and the world of mind. It is the moral and just relationship universally existing between all men, spirits, angels, worlds, and the Deity. In a word, it is Universal Justice."—A. J. Davis, on Spiritual Intercourse, p. 165.

## THE DESTRUCTION OF MORAL EVIL.

When we contend upon Bible principles that good will finally overcome evil — that all moral obliquities shall ultimately be abolished, and that the white sceptre of peace shall have a complete triumph in all parts of the Almighty's vast dominions, we are told by our opposing fellow mortals, that we have no right to cherish such sublime and holy views: for judging, say they, the future by the past, we must ever expect to see virtue crushed to the earth, and vice, either riding on the wings of the wind, or shouting defiance in the dark abodes of sin and iniquity. With as much reason they might allege, that as holy saints have been torn and mangled by wild beasts, and by bigots worse than beasts — that as Christians have many hardships in this life, and as there is no change after death, as is generally thought, so they will continue to suffer in the next world. But let analogical assumptions stand aside, and let us hear the plain word of God. That assures us that the devil, his works,

hell, and death the last enemy, shall be destroyed. Moreover, it assures us that God's people — and all are his — shall be all righteous: Now for the proof. First with regard to the devil's annihilation. "Forasmuch then as the children are partakers of flesh and blood, he [Christ] also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, THE DEVIL."—Heb. 2: 14. The word here rendered destroy is, in Greek, *katargeo*, which is found fifteen or twenty times in the Greek scriptures, and is variously translated. Sometimes it is *to make of none effect, to bring to nought, to abolish*, to flee away, &c. It is a philosophical impossibility for any thing to be made of none effect, or brought to nought, and still be in existence, fierce as a hyena, cruel as an alligator, and terrible as the fangs of a rattle snake! "For this purpose the Son of God was manifested, that he might destroy the works of the devil." — 1 John 3: 8.

God says, "O grave, [*hades*, the same Greek word rendered *hell* relative to the

rich man in the 16th of Luke,] I will be thy destruction.”—Hosea 13 : 14. See also 1 Cor. 15 : 55, the only place in all St. Paul’s writings where he uses the word *hades*, though, in our English version it is grave, and is a proof at least, that King James’ translators understood *hades* to mean the state of the dead. This will more fully appear when I discuss the subject in the subsequent pages. I will remark in passing that the French translation published by the American Tract or Bible Society, renders *hades*, in Paul, by the word *mort*, or *death* ; and in so doing, the translator has displayed ignorance, or knavery.

“ The last enemy *that* shall be destroyed *is* death.”—1 Cor. 15 : 26. The words *that* and *is* in this verse are supplementary. The original simply, but very forcibly, states that “ Death the last enemy shall be destroyed.” As there can be no enemy after the last one shall have been abolished, I conclude that the apostle has uttered one of the most consoling truths that ever fell on mortal ear. Well does Isaiah say that the Lord “ will swallow up death in victory ; and wipe away tears from off all faces.”

25 : 8. So that we may ask with Paul, "O Death, where is thy sting?"—But have we sufficient authority for believing that all God's people will ever be righteous? Let us see.

The truly evangelical prophet says, "Thy people shall be all righteous."—Isa. 60 : 21 ; and Rom. 5 : 19, says, "As by one man's disobedience many, [*hoi polloi*, the all men in the preceding verse] were made, or constituted sinners, so by the obedience of one shall many [*hoi polloi*, the many, the same number] be made *righteous*." Can any stony-hearted Pharisee say, "God forbid?"

#### UNQUENCHABLE FIRE—UNDYING WORM.

I prefer to discuss these two items at once, because they are connected in the only two chapters of Holy Writ where any thing like the undying worm is mentioned. It will not be out of the way, I hope, to notice just here, a *witticism* in the life of Richard Watson, who in the early part of his career was a Unitarian, but in old age, a Methodist,

much opposed to his brother, Dr. A. Clarke's views on the sonship of Christ. The witticism to which I refer, in short, is this—when the unquenchable fire is quenched, and the worn that dies not, shall die, then *Winchesterism* may prove true! This doubtless, was considered very smart by the brain that concocted it. Still I am induced by the love of truth, and fair dealing between man and man, to inquire where the Bible lays the scene of this fire and worm, which some think, a thousand times worse than a salamander. Isaiah 66: 23, 24.—“It shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched.”

Samuel Richardson, an Englishman, who wrote about two hundred years ago, in his work entitled *Hell-torments Overthrown*, page 21, says, when commenting on these words of Isaiah, “This place is not to be understood of any punishment after this



life, because it saith their carcasses shall lie to be seen, and others shall look upon them." This view is amply sustained by Jeremiah and Ezekiel. Hence we find such passages as these — "Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and *shall not be quenched.*" . . . "And the carcasses of this people shall be meat for the fowls of heaven, and for the beasts of the earth, and none shall fray them away." Again, "Then will I kindle a fire in the gates of Jerusalem, and it shall devour her palaces, *and it shall not be quenched.*" Once more; "Thus saith the Lord God, Behold I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree; the flaming flame *shall not be quenched,*" &c.—Compare Jer. 7 & 17 chapters with Ezekiel 20. This puts it beyond all controversy that the scene of this unquenchable fire and undying worm is, by the divine writers, laid upon the shores of time, and not in the immortal state of existence.

Rev. L. R. Paige has written what I regard the best commentary upon the Four Gospels, that ever was written. When expounding Mark 9: 43, he has the following pertinent remarks, which I take much pleasure in laying before the reader. "This phrase — "*Fire that never shall be quenched*," — is substantially repeated in verses, 44, 45, 46, 48. The word answering to *never shall be quenched*, ver. 43, 45, is *asbestos* ; but in ver. 44, 46, 48, the phrase is *ou sbennutai*, translated *not quenched*; of which, the former is an adjective, derived from the latter, though it is translated as a verb in the future tense; the latter is a verb. The worm and the fire are here added as characteristics and aggravations of *gehenna*, v. 43 ; and the whole description is metaphorical, and by the use of lively and terrible figures, denotes a state of awful misery. So far, I suppose, all agree. But whether that misery be temporary or endless, is yet a question in dispute. The terms here used, therefore, should be well considered ; because the question itself is of vital consequence. The adjective used in v. 43, 45, occurs in the

passages cited below from Strabo, Plutarch, Josephus, and Eusebius. Strabo, speaking of the Parthenon, a temple at Athens, says, in this was the *unquenchable* lamp, by which he means the lamp which was kept continually burning, but which was extinguished ages ago. Plutarch calls the sacred fire of the temple *unquenchable fire*, though he says in the next sentence, it had sometimes gone out. Josephus says the fire of the altar continued *always unquenchable*, although it had ceased, and the altar itself had been destroyed, when he wrote. Eusebius describing the martyrdom of some Christians at Alexandria, says, they were "consumed in unquenchable fire."

Some twelve years ago, when reading Eusebius, I made the following note in my memorandum, "Eusebius, B. 6, C. 41, speaks of some martyrs being destroyed in *puri asbesto*; he certainly did not mean endless fire."

Upon the *data* before me I can come to no other conclusion, than inasmuch as Isaiah, Jeremiah, Ezekiel, Strabo, Plutarch, Josephus, and Eusebius, (these last four

wrote in Greek) apply the words *pur asbestos*, unquenchable fire, to objects in time, and not in eternity, that they indicate temporal, not endless punishment. Surely Eusebius, the father of ecclesiastical history, who is so recognized both by Catholics and Protestants, did *not* intend to convey the idea to posterity, that heathen persecutors plunged some good Christians into endless misery !

## THE END OF THE WORLD.

This is a phrase found seven times in the New Testament — See Mat. 13 : 39, 40, 49 ; 24 : 3 ; 28 : 20 ; Heb. 9 : 26 ; 1 Cor. 10 : 11. This last citation, however, is “the *ends* of the world,” and taken literally implies that the world has a plurality of *ends* ! The prophet Daniel, in the 11th and 12th chapters, uses the words “*the end*” nine times at least, and as Jesus Christ, in the 24th of Matthew, refers expressly to passages in those chapters, and declares most emphatically that “this gospel of the

kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come," those who wish to arrive at the truth would do well to read attentively, and compare with Daniel, the 13th of Mark, and the 21st of Luke's Gospel. In view of the prediction touching the universal spread of the glad tidings of salvation, it may be well to ask, if this prophecy ever met its accomplishment, or is it yet to be fulfilled? Paul certifies that the apostolic "sound went into all the earth, and their words unto the ends of the world," or as it is in the Greek, *ta perata tes oikoumenes*, i. e. when literally rendered into English, the bounds of the inhabited parts. This I regard as a proof that the prediction has been fulfilled, for the Greek of the prophecy is that the gospel was to be preached *en hole te oikoumene*. But because Cæsar Augustus decreed that all the *oikoumenen* should be taxed, some have thought the Apostle meant in the 10th of Romans that the gospel was preached only in the Roman Empire, and that his words as they occur in the common version, are

no proof that Mat. 24 : 14, has been accomplished. But it should be borne in mind, that he also uses the words *panti to kosmo*, all the world, Col. 1 : 6, and then declares in the 23rd verse that the gospel was preached to *every* creature under heaven. Add to this the fact that the gospel, in the apostolic day, was "made known to all nations for the obedience of faith," Rom. 16 : 26, and I see not how any sound mind can resist the conviction that what the New Testament terms the end of the world, has already, yes, long ago, taken place. Let it be kept in mind that in none of the seven passages above mentioned, is it alleged, that when the good news should have been universally proclaimed, then should come the end of the *kosmos*, nor of the *oikoumene*, but of the *aion*, [age] quite a different word, both in its grammatical and theological import. Had these things been duly weighed and considered, Oh, what an amount of unnecessary fear and mental torture, running in many cases into insanity and the wildest ravings of fanaticism, might have been avoided. Why,

even in the early days of Methodism, as I learn from Southey's *Life of Wesley*, the whole community was thrown into perfect consternation by the false prediction of one George Bell. Here is the passage to which I allude: "George Bell had commenced prophet, and proclaimed everywhere that the world was to be at an end on the 28th of February following. . . . Wesley exerted himself to counteract the panic which had been raised. . . . But notwithstanding all he could say, many were afraid to go to bed, and some wandered about the fields, being persuaded that if the world did not end, at least London would be swallowed up by an earthquake." — Vol. 2, p. 184. Behold the effects of ignorance, and of false belief. And yet numskuls continue to say, "it makes no difference what a man believes." Who remembers not the awful effects of the *Miller mania*? I believe there was also, some twenty years ago, a considerable squinting in Alexander Campbell, that the great drama of human life would close about the year A. D. 1847. See his debate with Owen,

vol. 2, p. 74. If I forget not, 1810 was the time fixed on by Lorezo Dow. I quote only one text just now, which induces me to think, that the whole fraternity of world-enders is wrong, decidedly wrong. God, "laid the foundations of the earth, that it should not be removed for ever."—Psal. 104: 5. How can Dr. Young's extravagant flights in his "Night Thoughts," or Dwight's "Day of Doom," or Pollock's "Course of Time," and many others which might be named, poise themselves in mid air, in the light of this sublime declaration?

It is hoped that the way is now pretty well prepared for some remarks on what is commonly termed, "*The second coming of Christ.*" Professor Norton, like Gibbon, thinks the apostles were mistaken on this subject. But I would rather suppose the apostles right, and Norton wrong. At all events, I assume, and shall sustain, the position that Christ taught his disciples that he would return again before they died—that they so understood him, and if they were mistaken, it follows as a matter in



course that Jesus himself was in an error. For the proof of this allegation see the discourse at the end of this volume—a discourse which I wrote over twenty years ago.

#### THE FURNACE OF FIRE.

Having shown in the forgoing article that the end of the world meant the Jewish age, the way is now prepared,\* it is hoped, to show the true import of what Jesus meant by the furnace of fire. — Mat. 13 ch. The question here presents itself—where does the Bible locate this furnace—in this, or in the next world? God has positively declared that this fiery furnace was in Jerusalem. But there are thirty thousand spiritualizing humbuggers in these United States who will not, or have not as yet, re-

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\* In Winebrenner's History of all American Denominations, I find these words on page 424, in a note—  
"Every Greek Scholar knows that the phrase *end of the world* in Mat. 13: 39; 24: 14; 28: 20; should be translated consummation of the age." This was written by a disciple of Swedenborg, doubtless a candid, learned man.

ceived his testimony. — 1 Jno. 5: 10. It is my business however to adduce the evidence, whether people believe, or not. And here it is. "The Lord whose fire is in Zion, and HIS FURNACE IN JERUSALEM." — Isa. 31: 9. Again; "Because ye are all become dross, behold therefore I will gather you into the midst of Jerusalem, as they gather silver, brass, iron, lead and tin into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger and in my fury, and I will leave you there and melt you." — Eze. 22: 18, 19. See also verses 21, 22. A furnace is an emblem of temporal punishment, hence when the Jews were greatly oppressed by the Egyptians, it is said they were in, or had been brought out of an iron furnace. — Deut. 4: 20; 1 King 8: 51; Jer. 11: 4. &c. The word *oven* denotes also a place of temporal punishment. — Malachi 4: 1. Dr. Adam Clarke applies the whole of this chapter to the overthrow of Jerusalem by the Romans under Titus, son of Vespasian.

## LAKE OF FIRE, &amp;C.

This is mentioned only thrice in the Book of Revelation,—chaps. 19, 20, & 21. John declares that the seven-headed, ten-horned Beast, which was to continue, not for ever, but for three years and a half, Rev. 13: 5, and also the false prophet “were cast alive into a lake of fire burning with brimstone.” But *when, and where?* are the questions, or hinges, upon which the mighty door turns. The answer is, at the coming of Christ, and on the great plane of time, as is clear from the nineteenth chapter, and also from Dan. 7: 11, 12. From these verses it is seen that after the Beast was slain, being given to the burning flame, or fiery lake, there was TIME, consequently the transaction is not to take place after time. This is further manifest from the fact that the Revelator says “the *fowls were filled* with their flesh,” i. e., with the flesh of those controlled by the Beast. Much, very much depends upon the proper solution of the question, where the scene of the great drama

is laid. For example, the great bard of England lays the scene of Henry the 8th in London. What violence would be done to the immortal Poet, were one to transplant the scene to Mexico? In like manner, what mighty injustice is done to the prophet John, by transferring the nineteenth of Rev. into the immortal state of existence! It is positively said that the lake of fire, with its adjuncts, is *the second death*. — Rev. 20 : 14; 21 : 8. That this is not in the immortal state is obvious : for immortality cannot die. And we are assured by Jesus that the denizens of that state “*all live unto God*.” Amen. — Luke 20 : 38.

## THE WINE-PRESS, &amp;c.

“The wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs,” i. e. two hundred English miles. — Rev. 14; 20. *Where* was this wine-press, *when* was it trodden, and *who*, or *what*, was the wine? Answer. The wine-press was in the prom-

ised land, or in Palestine. Proof, Isa. 5: 1-7; Luke 20: 9 and on; Mat. 21: 33 and on; Mark 12: 1-9.

It was trodden in the time of the harvest, which has been shown to be the end of the Jewish age. The Jewish nation was the wine. Proof, Psal. 80: Jer. 2: 21; Isa. 5: 7. Hence it is declared that "the Lord hath trodden the daughter of Judah in a wine press." — Lam. 1: 15. Perhaps some will object to this construction of Rev. 14, by saying, such cannot be the true meaning of it, because, as the objector thinks, Revelation was written *after* the overthrow of the Hebrew nation. I refer such to my discourse on the second coming of Christ, found at the close of the volume. That the Book of Revelation was written when Jerusalem was standing, is clear, I think, from c. 11: 8. Our Lord was crucified at Jerusalem, which figuratively is called Sodom. See also Isa. 1: 10, where the Jewish priests are called rulers of Sodom and Gomorrah.

One of the wide-spread hallucinations of the day, is, that the wine-press is *hell*, (so

say Quesnel and others,) and that Christ himself was crushed to death in it by the foot of Almighty Power. Were this so, how comes it to pass that so much blood,—a tide two hundred miles long, and from three to six feet deep,—comes out of the heart of one man! Bishop Bascom of Kentucky, in his Sermon on the Judgment, asserts that the dark profound of hell is so deep that no courier, of even lightning-speed, could reach it in an age. Let us make an arithmetical calculation right here. Light comes to us from the sun, ninety-five millions of miles, in eight minutes. How deep then must be that place, (the Bishop calls it a place,) which a ray of light would not reach, say in thirty years, or an age? There are in thirty years, vastly more than fifteen millions five hundred and fifty thousand minutes. This number divided by eight gives one million nine hundred and forty-four thousand, and this multiplied by ninety-five millions will give the overwhelming number of 184,680,000,000,000! As we have already seen, Milton's rebel angels, like Vulcan, reached the flaming gulf, be-

ing flung from heaven's eternal splendors, in the short period of nine days ; but the Kentucky Bishop has made a new discovery. Perhaps, after all, it is nothing more than a bugbear of an overheated imagination, influenced by large organs of Destructiveness. Now let us return to the sober truths of the Bible. "I have trodden the wine-press alone, and of the people there was none with me ; for I will tread them in mine anger, and trample them in my fury," &c.—Isaiah 63 : 3-6. See also Revelation, 19 : 13-15. These passages most certainly go to show that it was the *enemies* of righteousness, and not Jesus, crushed in the wine-press ; also, that their strength was brought down, not to the deep hell of Bascom, but, as Isaiah has it, to the earth.

#### THE BOTTOMLESS PIT.

The Greek words rendered bottomless pit, are *phrear abyssou*, which taken literally are *the well of the sea*. • That the abyss means the sea, is clear to my mind from what is recorded in the eleventh and thir-

teenth chapters of Revelation. In the eleventh, John saw a beast come out of the abyss, but in the thirteenth, he says he saw him come out of the sea. Other arguments might be adduced, but this must suffice just now. As waters represent confused nations, in this Book, 17: 15, my opinion is that the fierce, or wild beast, as the original imports, means some blood-thirsty Power in opposition to Christianity. King Herod is called a fox, and the king of Egypt is styled a great dragon.—Eze. 29: 3. I merely refer to these for the sake of illustrating my meaning. I do not suppose that either of those kings was the Beast of the Apocalypse.

## THE SMOKE OF TORMENT.

Because it is said of the beast-worshippers, "the smoke of their torment ascendeth (*anabainei*) up for ever and ever," Rev. 14, many have concluded that this does certainly portray endless misery in the other world. But this conclusion is not warranted by comparing scripture with scripture ;



for we have the same phraseology relative to cities in this world. Rev 19: 3, it is declared of Babylon, as we see from the preceding chapter, that "her smoke rose up (*anabainei*) for ever and ever."—See also chapter 18: 9, 18. By way of illustrating language which all scholars admit to be highly figurative, let me turn the reader's attention to the thirty-fourth chapter of Isaiah. There it is said of Idumea, or Edom, that "the streams thereof shall be burned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it *for ever and ever*." Here we have as strong language touching brimstone, fire and smoke, as can be found in any part of the Bible, and yet the context plainly shows that it was all in time. There is then not a particle of evidence for believing that the scenic representations in the visions of St. John, reach into a future world of wretchedness, misery, and undying despair.

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## HELL.

This is the mighty hobby of the self-styled Orthodox world. It is upon this that designing and intriguing men — both political and religious — ride to fame and wealth. It is the mighty talisman which converts ignorance into wisdom, sin into holiness, stupidity into sprightliness, and breath — the preacher's breath — into gold. He who is sound upon this point is sound upon the great compromise. O it is wonderful ! But the Mahometans excel the Christians ; for the latter believe in only one, while the Islamites have not less than seven hells, the coldest of which is to be shod with shoes of fire, which will make a fellow's brain-pan boil like a pot.

The locality, size and duration of hell, are themes upon which hellologists have differed as much probably as any others that ever distracted the minds of mortals. Some have located it in the trackless fields of ether ; some in the winds ; some in the comets ; some in the sun ; but most generally it is supposed to be in the centre of the

globe which we inhabit. Mr. Macaulay, in his History of England, tells us that the polished race which dwelt by the Bosphorus thought that there was a certain province in Great Britain, "where the ground was covered with serpents, and the air was such that no man could inhale it and live. To this desolate region the spirits of the departed were ferried over from the land of the Franks at midnight," &c. This, then, was the hell of the polished race.

Some of the Talmudists gravely assert that *hell* is older than our world, and is twenty-one thousand and six hundred times larger than the whole earth! This throws the hell of Dr. Beecher, Prof. Stuart, and others of similar faith, so far into the shade that it can hardly be seen, even by an angel.

With regard to its duration, the majority of the so-called evangelicals, in our country, contend that it is absolutely without relief and without end. After what has been said upon this subject in my speeches against Dr. Pierce, perhaps I could not render a more acceptable service to the

reader than by making a quotation from Dr. Theodore Clapp's famous "Sermon on Hell." Hear him; he is a theological giant, and he talks like a book.

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"But whosoever shall say, Thou fool, shall be in danger of hell-fire."—*Matthew 5 : 22.*

I have selected these words for the theme of our meditations this morning, in compliance with an express and urgent invitation.

My object is to present a simple statement of those scriptural facts concerning the solemn and important term hell, which can be fully appreciated by those only who are well acquainted with the language in which the truths of inspiration were originally communicated. I call the word *hell* momentous, because, in times past, (to say nothing of the present day,) it has been the most awful and exciting term in the whole vocabulary of the Christian world. Since my memory, more was said, on an average, by the pulpit, about the horrors of endless perdition, than all which was uttered touching the perfections of the Supreme Father

—the beauties of holiness, or the glories of an immortal state. *Now*, whilst I am speaking, in many parts of the United States any discourse from the pulpit, however able or eloquent, is looked upon as radically defective which does not, in direct terms, address to the impenitent the heart-rending menaces of everlasting woe.

Again, I denominate *hell* a solemn and weighty term, because it has heretofore designated a doctrine which has been a rack of torture, a source of unutterable anxiety, gloom and despair to countless millions of our weak, erring, sinful and misguided race. Like the cloud, spoken of in the apocalypse, ascending from the bottomless pit for fifteen hundred years, it has cast a dim eclipse on the nations of Christendom, blasted their temporal hopes and happiness, and caused the twilight of eternal death to settle on their prospects beyond the grave.

Again, this doctrine, since its first promulgation, has never been able to prevent a single sin—a single species of crime—nor to convert a single sinner. On the contrary, it has operated, immeasurably, to multiply

nd increase the very mischiefs it was intended to suppress. From the days of Augustine to the present hour, the fear of hell has not reclaimed one bad man—has not recalled one knave from tergitude to lead the walks of benevolence and righteousness. The unfounded tenet, that the creator is capable of frowning his children down to hell, and following them with his wrath and curse through interminable ages, for the sins committed in this frail-tryed, imperfect state of existence, has contributed more than all the other corruptions of Christianity combined to swell that tide of vice, crime and immoralities which, for ages, has rolled its dark and troubled billows, foul as the recesses of the Stygian pit, across this rot-stool of Jehovah—

The fear o' hell 's a hangman's whip  
To haud the wretch in order;  
But where ye feel your honor grip,  
Let that, eye, be your border:  
Its slightest touches, instant pause—  
Debar a' side pretences;  
And resolutely keep its laws,  
Uncaring consequences.

[Burns.

I have laid an emphasis on the phrase *scriptural facts*; because the religion which I profess to teach, is, as it seems to me, that of the Bible—the whole Bible—and nothing but the Bible. With me, an assertion of this sacred volume is as immeasurably above that of any uninspired man as the throne of the Creator is above this humble pulpit. One is the decision of unerring wisdom—the other is a conjecture, or opinion, or, at best, an argument of some mind, perhaps as weak, frail and fallible as my own.

Let me add, that I enter upon this discussion with the most fervent prayer that Heaven would be pleased to vouchsafe me that divine support without which our best efforts must be unavailing, whilst I attempt to vindicate his insulted honor and perverted truth. God grant that I may be kept from advancing any serious, fatal, or essential errors. Let the present moment terminate my existence on earth—let me, this instant, share the same fate as that of an illustrious fellow-citizen who, a few days ago, by a visitation of Providence, at the capitol in

Washington, fell, *in the twinkling of an eye*, close-locked in death's embrace—rather than be upheld here one hour longer only to help forward the cause of corruption—rather than be left this morning to utter any thing detrimental to the interests of pure religion—detrimental to the virtue of the immortal beings within the sound of my voice, or the reach of my influence.

So long ago as the year 1824, I began to entertain serious doubts concerning the truth of those representations, on this subject, usually given by the pulpit. These doubts, in a short time, became clamorous and importunate—absolutely irrepressible. They were the theme of my musings by day, and my dreams at night. There was no honest way, as it struck me, to silence these misgivings but by a complete re-examination of the term *hell*—its origin, history, and various meanings, through the entire compass of scripture. I immediately commenced the task with all the zeal and integrity of which I am capable, and with the best helps in my possession. The investigation was continued, with as few



interruptions as possible, for the space of ten years, when I arrived at the conclusions which I shall now attempt to communicate.

In addition, I should say, that at the time above mentioned, I had never seen or read any of the writings of the Unitarian or Universalist divines—not those even of Dr. Channing, with the exception, perhaps, of one or two occasional discourses which had been sent to me through the post office. During the whole ten years, my studies were confined to the original Greek and Hebrew Scriptures, together with the Dictionaries and other works required for their explanation. My simple, only object, was to ascertain, what “*Saith the Lord*” concerning the final destination of the wicked. I commend, especially to your attention, the fact that I was brought into my present state of mind by the instrumentality of the *Bible* only, a state of mind running counter to all the prejudices of early life, of parental instruction, of the school, college, theological seminary and professional caste. My circumstances, at the time, are a sufficient proof that I could not have been

actuated by selfish, mercenary or improper motives. I was well aware that, by the public proclamation of my present sentiments, I shall be exposed to the severest anathemas of the church, so called; that naked, and almost alone, I should encounter the bristling spears and bayonets of that large army which, though it repudiates the use of the wheel, the rack and the gibbet, employs, for the purpose of preventing free inquiry, the more cruel engines of scorn, contempt, obloquy and misrepresentations. The very worst form of persecution prevails in this land of boasted freedom. There is much less of religious freedom in the United States than in Europe. Here, if a clergyman feels bound in conscience, to interpret the scriptures differently from the majority of the sect to which he belongs, he cannot follow his private judgment without putting to hazard his good name, his standing with the church, and even *his Christian character*, without being driven like chaff before the storm of popular prejudice and persecuting clamor.

Indeed, when I walked over to the side

of truth, I did not know, absolutely, that I should be sustained by this congregation. To be sure I had great confidence in your wisdom, firmness and spirit of liberality. But I could not foresee how they would decide in my particular case. Your decision has been made—I have been supported with a candor, kindness and undeviating attachment, the thought of which fills me with the most delightful and intense emotions of joy and gratitude. You threw over me the ægis of your protection in the dark hour of peril, and bade me speak the truth *without fear*; only forbearing the indulgence of any feelings or passions towards those who differed from me in opinion, inconsistent with that divine principle of love, which led the Messiah to lay down his life to ransom a sinful and ruined world.

I shall now proceed to state the *Scriptural facts* in regard to the word hell. It is to me a matter of regret that, I am under the necessity of omitting many of the arguments that have led me to the conclusions to which your attention is now invited. Some of these are quite inaccessible to those

unacquainted with the original languages of Sacred Writ. To exhibit others, even in outline, would require sermons enough to make a book. I can only assure you that I will communicate nothing but the results of my own investigations—investigations as thorough and complete as I could possibly make them. During the last twenty-four years I have spent more than twelve entire months in searching out the testimony of scripture touching this subject. I have read every chapter and verse of the original Bible, from Genesis to Revelations. I hope you will not look upon this allusion to my researches in the light of pedantry. I wish my hearers to feel that there is nothing rash, light-minded nor precipitate in the judgments which this discourse is intended to spread before them.

*First*—The word hell, in the sense of a place of eternal punishment for the wicked, does not occur once in all the Hebrew Old Testament. No biblical scholar can doubt the truth of this statement, who will take the trouble to read the scriptures for himself. The Hebrew word *Sheol*, is rendered

by our translators *hell*, thirty-two different times. Now, in Hebrew literature, the word *Sheol*, in its literal sense, always means *pit, grave, or world of the dead*. In a figurative sense, it is sometimes employed to signify temporal *ruin, calamity or desolation*. The word is never used in any other acceptations throughout the Old Testament. Moreover, the word translated everlasting, eternal, forever, is not connected, in a single instance, with the term *Sheol*, by any of the Old Testament writers. They never speak of an eternal, everlasting, or endless *Sheol*. We have a perfect dictionary of the Hebrew language. In this, there are no other definitions given of *Sheol* than those above mentioned. What a conclusive fact! Suppose the English had ceased to be a living language, preserved only in books — suppose further that in all the writings of this dialect, both sacred and profane, the word *hell* could not be found in a single instance — would not the infallible inference be drawn that the people who used this language never entertained the idea or belief of a place of endless punishment for

the wicked ? The same remarks are applicable to the Septuagint, a Greek translation of the Hebrew scriptures, made by the most distinguished Jewish scholars of their day, about two hundred years before the commencement of the Christian era. Besides, the Hebrew Bible has not a single text, in any form of phraseology, which addresses to the finally impenitent the menaces of everlasting perdition. I cannot find so much as an allusion to the punishment of a disembodied sinner, in a future state of existence, from Genesis to Malachi. In addition, Dr. Campbell, of Scotland, Professor Stuart, of Andover, firm believers in the doctrine of endless misery, pronounced it *to be very plain that neither in the Hebrew Old Testament, nor in the version of the Seventy, nor in the New Testament, does the word SHEOL, or the corresponding Greek term, HADES, convey the meaning which the present English word, hell, in the Christian usage, always conveys to our minds.* So far as I know, there is not a divine or critic of any sect, or nation, familiar with the Hebrew language, who does not concur in

opinion, on this subject, with these distinguished scholars.

Jesus Christ told the Jews that the Old Testament contained all that was necessary to guide them to eternal life, (see John 5: 39-47.) But we have seen that it says not a word about hell, or place of everlasting punishment for the wicked; that the only punishment it ever speaks of, or alludes to, consists of those sufferings which sinners endure this side of the grave. But if there be such a place as hell, must it not have been mentioned in a revelation which Jesus himself pronounces a complete and ample directory in our endeavors after the happiness of a future state? This question exhibits its own answer. For thousands of years, before the advent of our Savior, the Jewish nation enjoyed a divine communication from God himself, in which the Supreme Father professes to furnish them with a catalogue of all the evils to which mankind are exposed by leading a wicked life. In this list of evils, no notice is taken of hell. Consequently if there be such a place, the authors of the Jewish Scriptures have im-

posed upon the world a *tremendous fraud* — a fraud that must involve millions of our misguided race in eternal ruin. Even more, the *Son of God* himself has connived at, has sanctioned this enormous, amazing imposture —. A word to the wise is sufficient.

*Second* — Let us now turn our attention to the New Testament. Dr. Campbell, of Scotland, whose name I have just mentioned, a luminary in the Presbyterian world, admits that *there is but one word employed in the New Testament to denote the place of future punishment, prepared for the devil and his angels*. If I am not mistaken, all divines — believers in endless misery — who understand the Greek Scriptures, concur with the Doctor in this particular. Dr. Campbell tells us, that Hades, spoken of in the parable of Dives and Lazarus, is not the place of endless retribution for the wicked; and that the same may be said of Tartarus, which occurs only once, and is found, 2 Peter, 2: 4. He insists upon it, that the only word in the New Testament, which signifies the place of endless misery, is that which, in our text, is rendered *hell-fire*.



This term, in the original, is Gehenna. It is not a Greek word, neither can it be found in the Greek classics. All agree that it is a proper name, or noun, composed of the two Hebrew words—GE and HINNOM—the *valley of Hinnom*. So you see, the word is derived from the geography of ancient Palestine. Like the phrase, *valley of the Hudson*, or *valley of the Connecticut*, it designates a certain extent of place—a dell, through which ran the brook Cedron, in the neighborhood of Jerusalem. The first mention of this place in the Bible, is in Josh. 15: 8. It was there that the cruel sacrifices of children were made by fire to Molech, (2 Chronicles, 33: 6.) The place was also called Tophet, (2 Kings, 23: 10,) as is supposed from the noise of drums, raised on purpose to drown the cries of the helpless infants. Toph, is the Hebrew word for drum. When King Josiah purged the land of idolatry, he desecrated this place; and it subsequently became the common receptacle of the rubbish and filth conveyed out of the city of Jerusalem; and the carcasses of brutes and the dead bodies of

the most notorious criminals were cast into the common heap. Fires were kept perpetually burning in this valley, that the mass of putrefaction might be consumed ; the worms in the meantime, revelling in their luxurious repast, until driven away or destroyed by the heat. Indeed to the mind of the Jew, no other place could convey such a lively view of utter wretchedness and abominations as the valley of Hinnom. With these facts before you, allow me to ask, can you imagine anything more absurd than the assertion that the term hell is used by the sacred writers to signify a place in the eternal world, where the finally impenitent will be tormented forever ?

Now, all concede that the word Gehenna, used in our text, was borrowed from the Old Testament. The question then is, do the Old Testament writers use Gehenna, or Tophet, as an emblem of anything — and if so, what is *that thing*, concerning which they use it as an emblem ? If you will read the following paragraphs, (Jeremiah, chap. 19th and chap. 7th from 19th verse to the end,) you will be able to give a clear,

definite answer to this question. You can have no doubt, after reading these two quotations, that the Old Testament writers made the valley of Hinnom, or Tophet, an emblem : 1st. Of temporal punishment in general ; but never of future eternal punishment in another state of existence. 2d. It is equally evident that they made it an emblem of future temporal punishment to the Jews as a nation. Not a word is dropped about suffering in the unseen, eternal world. It is not mentioned as a punishment for wicked men generally, or of Jews and Gentiles indiscriminately. No. The Jews only, and they as a nation, were to suffer this punishment. No doubt our Lord referred to the same punishment in Matthew, 22 : 35, and 24 : 21, 22, and in Luke, 21 : 22. Even the believers in endless punishment admit the correctness of the statement which I have made, that in the Old Testament, Gehenna is never employed to denote a place of eternal suffering. But they affirm, that in the time of our Saviour the meaning of the word was so changed as to become emblematical of

eternal punishment. Let this fact be established, on scriptural authority, and I am perfectly satisfied.

The arguments which they adduce to prove this change in the sense of Gehenna, are to my mind, utterly inconclusive. We are told that the words *everlasting* and *unquenchable*, applied to the term Gehenna, demonstrates that it means a place of eternal misery for the wicked. Hear what Mr. Parkhurst, an Orthodox commentator says on the words, "Where the worm dieth not, and the fire is not quenched." He thus writes on the passage: "Our Lord seems to allude to the worms which continually preyed on the dead carcasses that were cast into the valley of Hinnom, or Gehenna, and to the *perpetual fire* there kept up to consume them." The learned Joseph Mede says: "Gehenna, where the worm dieth not and the fire shall never be quenched, is not a place of eternal misery in a future state, but in the valley of Hinnom, near Jerusalem." This accomplished divine was also a believer in endless misery. I could give almost innumerable authorities

of the same kind. But it is unnecessary. All agree that our Saviour, in all his conversations and discourses on the subject of religion, adopted the usages of the Old Testament writers, except in those cases where a declaration to the contrary is made, either by implication or in express terms. Now, throughout the Hebrew Scriptures, in every instance, the phrases, *everlasting fire, and the fire that shall never be quenched*, are used as emblems of temporal punishment merely. (See Isaiah, 24 : 8-11. Jer. 7 : 20. Jer. 17 : 27.)

In the New Testament they must be understood in the same sense, unless you can produce conclusive evidence that Jesus Christ, or his apostles, changed their import, and employed them to signify eternal suffering sbeyond the grave. No evidence is in existence, that such a change was ever made. True, it has been asserted. But the assertion is entirely gratuitous, unsupported by the shadow of proof.

They who peruse the Holy Scriptures in the English language only, are led astray by the circumstance that the original words

rendered by our translators "forever, everlasting," &c., do not, by necessity, signify an endless duration. In my judgment they are never once used in the Bible to express an absolute eternity. But, however this may be, it is universally admitted by my opposers, that the mere force of the original words *olam* and *aionios*, translated "everlasting, eternal," cannot be depended on to prove the *endless duration* of ANY THING WHATEVER. They also say that *when the subject is not from its nature eternal, these adjectives must be understood as implying but a limited duration.* This settles the whole dispute ; for no one has ever undertaken to prove from the Bible that the punishment of sin is endless in its nature. It is said (Jonah, 2 : 6) that the rebellious prophet was in the fish's belly forever — throughout eternity. Now our Saviour tells us that this eternity was only three days in duration. Paul, in his epistle to Philemon, speaks of Onesimus as an everlasting or eternal slave ; meaning by the language simply that he would be in bondage to the day of his death. Here the term might designate a

single hour only, or even but one moment. Instances of a similar usage might be multiplied to an indefinite extent; but it is quite superfluous to pursue the topic any farther, for every divine in Christendon who reads the scriptures in the original, admits that the mere force of the words *olam* and *aionios* can never prove the interminable existence of any thing. Be pleased to remember that Jonah endured an eternal punishment in the space of seventy-two hours. This fact is indisputable. I refer, of course, to the usages of language which prevail throughout the Hebrew and Greek Scriptures. "If we would understand the Scriptures aright," says Bishop Lowth, "we must throw ourselves back to the time in which they were written, and as far as possible, enter into the views, and feelings, and habits of the people to whom they were written, and become acquainted with their modes of speaking and the many qualifications and extent of the phraseology they used." Almost all the errors in the theological systems of the present day are to be undoubtedly ascribed to the want of a thor-

ough acquaintance with the dictionary of the original Scriptures.

But we are told it is *possible* that the word *hell*, or *gehenna*, was employed by our Saviour to signify a place of eternal punishment for the wicked ; and it is best to err on the safe side. Now, in my judgment, it is quite *impossible* that the Son of God should have used the word in this acceptance. My reasons are the following : First, Jesus Christ tells us *often* that God sent not his Son into the world to condemn the *world*, but that the *world* through him might be saved. John, 3 : 17. All commentators of the first class, admit that the term "world," in this text means the whole human race. Will God's eternal purpose be frustrated ? "My counsel shall stand, and I will do all my pleasure." Isaiah, 46 : 10. Secondly, the New Testament affirms, that there shall be a resurrection of the dead, both of the *just* and the *unjust* ; and that in the *resurrection state* there can be no death — no sin — no trouble. Acts, 24 : 15 ; Luke, 20 : 35, 36 ; 1 Cor. 15 : from 22d verse to the close. If, as is here assert-



ed, all mankind shall one day be raised to a state of immortal holiness and happiness, then it is not possible that there should be a place of *eternal* punishment for the wicked. Thirdly, the New Testament writers often assert that the whole human race will eventually be saved. Romans, 8: 19, 20, 21, 22, and 23; also Romans 5: from 16th verse to the end: also, 1 Cor. 15: 22d and following verses. Many other texts of a similar character might be cited: Philippians, 2: 6 to 11. The spirit of these quotations is utterly subversive of the popular doctrine of endless misery. Fourth, the word *gehenna* occurs but twelve times in the whole gospel. Expounders of every school agree that in two of these instances the term is employed to signify temporal evils only — (Matt. 5: 22, and James 3: 6) — so that strictly speaking there are but ten texts having the word “hell,” on which the advocates of endless misery can pretend to rely to substantiate their doctrine.

These were all uttered by our Saviour, and are recorded in Matthew, Mark and Luke. Eight of them are addressed to the

twelve disciples exclusively. Only twice did the Son of God use the phrase *gehenna* in all those discourses and communications addressed to the people at large, indiscriminately ; and in every one of these cases, as I believe, he employs the word as an emblem of temporal calamities to be visited upon the Jewish nation. It is agreed that from Luke to the end of the New Testament, *gehenna* is found but once, and there it is used with reference to the present world only. During the first forty years after the crucifixion of Jesus, the apostles preached the gospel and established churches all over the populous parts of Asia, Africa and Europe. We have an account of their prayers, letters and discourses among the inhabitants of Ephesus, Athens, Corinth, Rome and other ancient cities. In this account the word "hell" does not occur in a solitary instance. But if it means a place of endless misery to which all sinners are exposed, they should have used the term in every sentence of their prayers, epistles and sermons, as is the case with modern preachers of eternal vengeance. Upon the plan of the popular the-

ology, it is impossible to vindicate the moral character of Jesus and his apostles, except by the assertion often made, that though they used the word "hell" so *sparingly*, yet they employed in abundance synonymous words and phrases in teaching the dogma of a future everlasting wrath. This assertion I deny in the most unqualified terms. Within the last twenty years I have examined again and again every text and paragraph of scripture which are adduced by the believers of endless punishment in support of their doctrine, and am prepared to prove to every honest, unprejudiced mind, that in the *original writings*, called inspired, from the first verse of Genesis to the last of the apocalypse, there is not a single sentence in any form of phraseology *truly interpreted*, which favors the horrid sentiment that they who die impenitent will continue wretched and corrupt through an absolute eternity. In our translation some texts seem to support the doctrine, but they are in reality all of them perversions of the original. We have seen that the word "hell" is not found in the Hebrew and

Greek scriptures, yet it occurs in our version fifty-five times. Correct these erroneous texts, and the delusions that prevail on this solemn theme would be banished from the religious world ; or even leave the momentous terms, *Sheol*, *Hades*, and *Gehenna* untranslated, and then no one, it is probable, would be materially deceived. Surely there is not a clergymen in this community who would knowingly and deliberately build up the system of theology which he teaches, however much he may cherish it, by the help of *pious frauds*. On the contrary, there are hundreds of texts which teach, in my poor judgment, the final holiness and happiness of all mankind. Fifth, All grant that our prayers in the closet, in the family and the church, should be consistent with the teaching and the example of Jesus Christ. The Saviour and his apostles prayed for the salvation of the whole human race. Will you take the ground that they offered daily prayers for what they knew was entirely repugnant to the will and the purposes of heaven ? It is our duty, as Christians, perpetually to send up the petition,

"*Thy will be done.*" You are a father; last week you lost an only son — a profligate — cut down amidst the perpetration of enormous crimes — in the very act. You believe in the endless misery of those who die impenitent. Can you this day, after church, go out to yonder cemetery, and kneeling down at the fresh grave utter the following prayer

— "*Heavenly Father, if my dear child died unregenerate, I beseech thee that he may be punished forever; let him be a wretched outcast from God and paradise through eternity; let no ray of hope ever reach him; let no night afford him refreshing repose; let no returning morn bring him hope, joy, respite or gladness; let unavailing sighs pierce the silence of his dungeon, and from beneath the smoke of his unending torment, let wailings, weeping, and gnashing of teeth be heard forever and ever! These favors I ask in the name of Jesus Christ, our most blessed Lord and Saviour. Amen.*" To see your son, however wicked he might have been, stretched but one night on the rack, or over the slow fires of inquisitorial vengeance would be insupportable. Imagine such a night. What

to the agonized victim are its horrors ? What its duration ? What ? Its moments are accounted ages. The wheels of time seem to move not, the morning star to stand still, and the sun which brings back the day to have set to rise no more. Yet this is not hell. Nor are these the pains of hell. What are twelve hours compared with an unwasting eternity ? Ah ! accumulated and accumulating amount of interminable sufferings. Who can tell how great it will eventually become ? Not all the aggravated miseries which the universe has hitherto endured can equal it. I might count the sands, I might even estimate the rays of light which proceed from the stars, and number them ; but the dreadful sum of eternal punishment, no finite mind can estimate. It swells beyond our powers of comprehension. It displays dimensions that mock our efforts. It assumes a vastness that absorbs our largest thoughts. Banishment from God,—communion with devils—the pollution of sin—remorse of conscience—absolute despair forever and ever. What ideas are these ? Can you pray that

these evils may be inflicted on the worst sinner that has gone down to the congregation of the dead? Impossible! Do you really believe that any one, in "this frail and feverish being of an hour," can contract guilt enough to deserve such a terrific retribution? Again I say, impossible. Do you believe that the all-glorious Creator, who is infinite love, can place a child in such a world, and under such circumstances, as could even expose him to the perils of endless pain? Impossible. But you say that no one believes in a material hell; that the never-dying worm and everlasting fire—terms of fearful import, are only emblems. What then? Are the pains they indicate less terrible on that account? Ah! me, what are the severest pains which material agents can inflict, compared with those torments, of which to dwell in eternal flames is but an emblem? My friends, there is not a minister of any denomination in christendom who can pray for endless damnation. He cannot, therefore, consistently advocate it in his preaching.

But this question is often asked: Why

have not other clergymen made the discoveries which *you* proclaim so confidently in regard to the term "hell?" I reply that in the United States there are more than two thousand christian teachers of the highest respectability, who have adopted essentially the views which have been presented to your notice this morning. Many others concur with us in opinion, who think it a duty to conceal their sentiments. The vast majority of those ministers among us called Orthodox, have never gone through that elaborate investigation of the scriptures to which I adverted in the commencement of my remarks. They have attached themselves to a particular sect, and have taken a solemn oath to support the doctrines which that sect enjoins. It is not to be expected that they should introduce into their pulpit such a discussion as this. They cannot do it without sacrificing their good name, their standing in the church—their very subsistence, and that of those families with whose fates and fortunes their own are identified. This is unfortunate in regard to discovering what is true; and most discouraging to



those who are inclined to pursue investigations of this nature. / It is well that there are some persons, who can safely engage in this great cause, and venture with unembarrassed minds upon the pursuit of what is biblical, and upon the rejection of what human philosophy has added to the Holy scriptures. Let me not be understood as throwing out any insinuations against the moral purity of those clergymen. O no. They are good men, and true, faithful and persevering in their vocations, and entitled to the respect and confidence of their several congregations. I was *once* what they are *now* ; and feel quite sure that, *at that time*, I was not wanting in sincerity. Dr. Channing has beautifully said, that " they may be compared to Samson, with *his eyes put out, bound with fetters of brass, and grinding in the prison-house.*"

In justice to the truth, I must add, that on the continent of Europe, not a clergyman can be found in all the Protestant denominations, even those called *evangelical*, who believes or teaches the doctrine of endless misery. So that taking the whole Chris-

tian world into consideration, the majority of clergymen adopt essentially the principles of this discourse.

My friends, you are well aware that this pulpit has uniformly maintained the doctrine that God exercises a perfect moral government over all men and all intelligent beings. Throughout the universe, *everywhere*, wickedness is duly punished, and holiness has never failed, in a solitary instance, of being amply remunerated. Not a clergyman in the United States subscribes to the doctrine of a *material hell*. If a sinner were tormented in a fire for endless ages, such torture would not amount to an adequate punishment for the slightest moral offence. As sin is *mental* transgression, the appropriate penalty of sin, then, must be some form of *mental* suffering. The punishment of sin is the necessary exercise of a mind narrowed by exacting selfishness, inflated by pride and vanity, heated by wrath and malice, debased by sensual desires, and steeled with utter insensibility to the claims of God, truth, honor and philanthropy. *Now*, all divines admit that there is no hell

but the brand and stigma which licentiousness stamps on the heart; the emotions of a narrow, envious and malevolent mind; the baseness of trying to build one's self upon the ruins of others; the restlessness of an unsatisfied and desolate soul; the darkness of an intellect estranged and alienated from the great *Central Luminary* of the Universe; and the sharp, piercing stings of an accusing conscience, which inflicts upon the poor sinner a shame and agony more to be dreaded than a thousand deaths. No material fire could cause as much pain as is produced by those guilty, agonizing passions, which burn, blacken and blast the soul, and lay upon it a greivous weight of retribution which, without repentance in time, may darken and depress its fortunes through what (to our minds) are the unknown and immeasurable evolutions of a coming eternity. Yes man was not sent into this world to lead an animal life merely; to indulge his bodily appetites and passions; to revel in the joys of sense, and drink of pleasure's guilty cup a few years, and then to lie down in the same ditch with the brute,

to be lost in the dark gulf of annihilation. This life is a school, where we have been placed to be trained up for an ever-expanding glory in a better world. Touching these particulars all the clergy in the United States are of one mind.

## DAMNATION.

This word is almost, or quite as terrible in sound, to the badly educated mind, as the word *hell* itself. But when we turn our attention to what Wesley says in his sermon on the Lord's Supper, the awful word loses more than half its horrors. On the words, "*eateth and drinketh damnation to himself*," — 1 Cor. 11: 29, Wesley remarks that *damnation* is a vile mistranslation, and then construes the passage to mean temporal punishment. I also find the same construction in Buck's Dictionary; see the article *damnation*. But waving all such concessions from the camps of so-styled Orthodoxy, let us take up the subject, *de novo*, and see if there be good grounds for believing that the import of *damnation* is temporal punishment.

I begin with Romans 13: 2. "They that resist shall receive to themselves *damnation*." Resist what? Evidently the civil power, as the context clearly shows. The damnation, or punishment, was to be inflicted with a sword in case of disobedience, consequently it is temporal pain. Again, 1 Timothy 5: 12, Paul says of certain tattlers, "*having* damnation, because they have cast off their first faith." Once more; Rom. 14: 23, it is said, "he that doubteth is damned, if he eat." This surely cannot mean that the doubting Christian is actually in the flames of endless woe.

The passage most generally harped on by the advocates of endless sin and suffering, is Mark 16: 16, "he that believeth not shall be damned." The same word (*Kataktrino*) is, by the same writer, chapter 14: 64, applied to Jesus Christ, though in the common version it is rendered *condemn*, and the connexion clearly shows that the condemnation, or damnation, resulted in temporal death. See also Mat. 20: 18; 27: 3. See also John 8: 10, 11, where the same word is applied by Christ himself to a

woman that was sent away without being punished, or stoned to death. When Jesus said, "woman, hath no man *condemned* thee?" he certainly did not intend to ask if any man had put her into hell's flames in eternity? But the context most assuredly indicates temporal punishment. This then is the true meaning of the word. It was so used by the Lord of glory, and so I understand it.

THE RESURRECTION FROM THE DEAD.

Two questions have lately been pretty thoroughly discussed in various religious journals. 1st: Will the same body which is consigned to the grave ever come back, renewed and invigorated with the spirit of immortality?

2nd. Is the resurrection now going on, or is it yet to take place? To the 1st, I should say, *No*; and to the 2nd *id est in futuro*. As there is more said on this subject in the 8th of Romans, and the 15th of 1st Corinthians than in all the Bible besides, I request all who wish to understand this

momentous matter to study those chapters with diligence and care. "The redemption of our body," Rom. 8: 23, some may think a very strong passage in favor of a literal resurrection. Such would do well to bear in mind what Dr. Lightfoot says—"waiting for the adoption; that is," says he, "the redemption of our *mystical* body."

Hymeneus and Philetus, in the days of Paul, taught that the resurrection had then past, and thereby overthrew the faith of some disciples.—2 Tim. 2: 18. Now it strikes my mind that if the resurrection had been going on from the death of the first man up to that time, that the vain babblers of whom the apostle speaks, were not so very far wrong. But as he declares that they had erred concerning the truth, I must indulge the glorious hope that what is generally denominated the *general* resurrection is yet to meet its accomplishment. But the text which induces me to believe that the body raised is not the identical one that was buried, is 1 Cor. 15: 37 and on.

The grand question with me is this—  
Shall I, my wife, and children; my kins-

men according to the flesh — shall the whole race of human kind, live again, after the fitful dream of earthly life is over? Shall we be happy? This is the question of questions, the *summum bonum* of man's existence. Two passages of Holy Writ answer this great question affirmatively. Christ declares that in the resurrection all live unto God.—Luke 20 : 38. St. Paul says, “As *in* Adam all die, even so, in Christ shall *all* be made alive.” — 1 Cor. 15 : 22.

## SALVATION OF THE WORLD.

For a variety of scripture proofs on this great topic, I refer the reader to my four speeches, against Dr. Lovick Pierce of the Georgia conference. He is a celebrated Methodist, now nearly seventy years of age. He came within two votes once, as I am told, of being elected *Bishop* of the M. E. Church, *South* !

## LETTER TO A. HALL.

DEAR SIR: Your “Gospel Proclamation” (No. 1.) published at St. Clairsville,



Ohio, has been received and duly examined. With many things it contains I am perfectly well pleased. But will you suffer me in spirit of candor to point out what I consider quite erroneous? For instance, you state that David "erroneously reasoned himself into the Universalist theory — that by going into the sanctuary of God, he learned that Universalism is false — that he took a different view after his conversion to Universalism," &c., page 33. You suppose the 73rd Psalm is evidence of this wonderful conversion, which nobody, I opine, has heard of before. But in the 86th Psalm verse 9, I find these words — "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." Now friend Hall, can you prove that this 86th Psalm was written before the 73rd, even admitting that that is the true evidence of David's conversion to Universalism, which by the bye I do *not* admit. But did you not quote the 73rd in part in your Book against Universalism, to prove "that the wicked do not receive full punishment for their sins in this life?" And

you say that David was then a Universalist, or which is the same, had reasoned himself into the Universalist theory! Singular proof, truly.

It is strange that the opposers of Universalism do not agree better among themselves, concerning its date: for while Dr. Rice and others\* contend that it is of recent date, you assert that it is nearly three thousand years old! Thus the witnesses contradict one another.

Your position is, that sinners are not fully, or sufficiently, punished in this life. How can this stand by the side of the following scriptures?—Jerusalem “*hath received* of the Lord’s hands double for all her sins.”—Isa. 40: 2. “Every transgression and disobedience *received* [in the past tense,] a just recompense of reward.”—Heb. 2: 2.—“Sufficient to such a man is this punishment which was inflicted of many.”—2 Cor. 2: 6. There now, brother H., is not your position nailed to the counter? How does it make you feel? Never fret, I’ll make a man of you yet.

\*John H. Powers, in his Book against Universalism, says that it had its paternity in the Atheism of France!

Were you only half as strong in argument, and as sound in criticism, as you are in broad assertions, you would be a young Samson in theology. But such is *not* the case,—the facts are not that way. Hence in your extract from your Book, when commenting on Mat. 12: 31, 32, you attempt to prove “that *this world* and *the world to come*, signify the present and immortal state of existence, and not two dispensations.” Now let us attend to all of your passages to support this in the extract. The first you quote is 1 Tim. 6: 7. But unfortunately for your side of the hedge, the phrase here rendered *this world*, is not the same as that in Mat. 12: 32. In Matthew it is *to nun aioni*, *the present age*, or *this state*, as Doddridge and Geo. Cambell would say. In Timothy it is, *ton kosmon*, quite different words, my good sir. You are, therefore, clearly mistaken in this. You may not see it, but all scholars know that it is so. Your second passage is 1 Jno. 4: 17, and it is equally unfortunate with the first. For the Greek is, *to kosmo touto*, not *to nun aioni*, as Matthew has it. Now, my young reformer, can’t you see the difference

between *aion* and *kosmos*? Look at them, they are not the same words at all.

Your third quotation is James 2 : 5, but it is *kosmos* again, and therefore your criticism is not skin-deep, indeed it hardly penetrates the cuticle. Your next is in 1 Tim. 6 : 17, and is the only one in which the words are the same as in Matthew. But as the Greek pronoun *touto*, (this) is lacking in both, the word *nun* which means *now*, or the present, having been rendered *this* by the Calvinistic translators, neither will begin to prove this mundane state of existence. This I positively assert, and where assertion is the order of the day, my assertion is as good as yours. Your next is 1 Cor. 3 : 18, but as the phrase is *not* the same, though *aion* is in the original, as the phrase you had under consideration, it will not answer your purpose. Next you array Jno. 8 : 23 ; 9 : 39, but in both these passages the word is *kosmos* ! You then introduce Jno. 12 : 25 ; 18 : 36, all to no good effect for your side ; for it is *kosmos* again in both instances. Really, this *kosmos* is rather a troublesome customer to you I

reckon. But you assert, "that *this world* does not once in the Bible signify the Jewish dispensation." You then glance off to Luke 20 : 34, and make yourself merry at the expense of Universalism, as you suppose, but in reality at your own expense; for the phrase is *not* the same as in Matthew. In other words, the *this world* of Luke is not the same as the *this world* of Matthew. Will you remember that ? Will you also remember that our old Brother Alexander Cambell, in his Appendix to the New Version, No. 26, when treating on the *word* translated world in Mat. 12 : 32, and in many other places, says that "*sumteleia tou aionos*, appears generally, if not always in Matthew, to refer to the end of the Jewish state." He then explains the words, "once in the end of the world," to mean in the end of the Jewish state. From all of which it clearly appears that the young Alexander without Greek, is decidedly against the old Alexander with all his Greek and Hebrew in the bargain. Do you see it ?

My friend, you seem to have overlooked the fact that there are four words in the

Greek Testament, entirely different in that language, which are however generally rendered *world*. Overlooking this, and taking up, as you probably did, Cruden's Concordance, I can readily account for your Millerite blunders, and flouncings in the slough of despond. Let me prove what I have here asserted. We have already seen that *kosmos* and *aion* are rendered world. Here is another:—*oikoumene*, is found more than a dozen times in the Living Oracles, and is rendered *world*. Take a few examples: Acts 11: 28; 17: 5, 31; 19: 27. *Te ge* is also translated world; see Rev. 13: 3. But to your quotations again.

Your next is Eph. 1: 21, which however is not the same phrase as Mat. 12: 32, though the word is *aion*. If you either can or will examine Eph. 2: 7; 3: 21; Col. 1: 26, you may see that this word *aion*, when in the plural number, is translated *ages*, even in our common version. And then, if you will turn back to Eph. 2: 2, only three verses from your last quotation, you may find it rendered *course*, and that too in connection with *kosmos*. Now let us

put your construction on that verse, and render both words according to the meaning you wish to attach to them, then shall we have the musical, if not very sensible phrase, —“In times past you walked according to the present existence of this present existence!” It strikes my mind that the *age* of this world would make much better sense. How would it sound to say, the world of this world! You would have worlds enough, would you not? You say the *world to come* in Eph. 1: 21, cannot signify the Christian dispensation, for that had already come. I answer, to a certain extent it had, but to say the Kingdom of God, or the Christian dispensation fully came before the destruction of the Hebrew polity, would conflict, I apprehend, with Luke 21: 31. I once thought, as Brother Campbell contended in his Debate with McCalla, that the kingdom fully came on Pentecost. I now think I have more light on the subject. You will perceive that in these remarks, I go on the supposition that the Gospel dispensation and God’s kingdom on earth are substantially the same.

Your next is Heb. 2 : 5, but here the word is neither *kosmos* nor *aion* : it is *oikoumene*, you, however, being in a affirming mood, affirm that it means in the future state of existence. Here is one fact, if there is no other, that ought to convince you and others that you are wrong. 'Tis this ; this *oikoumene* is put under Christ, but in the resurrection he is to give up the kingdom, and is himself to be subject to God.—1 Cor. 15 : 24-28. This, therefore, cannot mean the future state of existence. Hence you are manifestly wrong again.

You then groupe together several quotations in support of the idea that some of God's offspring shall be eternally damned. The most plausible of these now claim my attention. I begin with Mark 3 : 29, the original of which is, *aionion krisis*, rendered by the Calvinists under King James of England, "eternal damnation." A harsh sound truly. The word here rendered *eternal* is an adjective derived from *aion*, which Christ says no less than five times in Matthew's Gospel, has an *end* ! It would be very strange if the noun has an end, and



the adjective derived from it should be endless in its very nature ; would it not ? This is the same adjective rendered *forever*, in the 15th verse of Paul to Philemon, where it can mean only the life-time of the servant, Onesimus. Let us next pay some attention to the word *kriseos*. What does it mean ? — The following texts where this word occurs will throw light on this subject ; examine them well. Jno. 3 : 19 ; 5 : 22, 30 ; 7 : 24 ; 8 : 16 ; 12 : 31, Acts 8 : 33 ; 1 Tim. 5 : 24 ; 2 Pet. 2 : 11. In the first of these it is rendered condemnation ; in all the rest, except the last, it is *judgment*. The last is *accusation*. You will see that this word “has no necessary connection with a state of misery perpetual in duration.”

To make this palpable, let us suppose that *krisis* means endless punishment ; then read Acts 8 : 33 in that way. Now for it : “In his [Christ's] humiliation in his *krisis*, endless punishment, was taken away” ! Don't you see, my dear sir, that it won't do ?

I now turn to your next most plausible

scripture, Mark 16: 16. — “He that believeth not shall be damned.” This pleases you so well you repeat it three or four times, and you think it clearly proves damnation beyond death in the eternal state of existence, and consequently an eternal damnation. Of course I do not admit this; why? Because the word here translated *shall be damned* is *katakrino*, and is applied to one not condemned by Christ, and also to Christ himself. Proof. “Woman, where are those thine accusers? Hath no man, *katekrinen*, condemned thee? She said no man Lord. And Jesus said unto her, neither do I, *katekrino*, condemn thee: go and sin no more.” Jun. 8: 10, 11. Certainly the blessed Jesus did not intend to say to that woman, hath no man put thee into damnation beyond death, in the eternal state of existence! Again. “The Son of Man shall be betrayed unto the chief priest, and unto the scribes, and they, *katakrinousin*, shall condemn him to death.”—Mat. 20: 18; see also 27: 3; Mark 14: 64, where the word occurs and is applied to Jesus, the Son of God. It therefore cannot mean eternal punishment in the future state.

Dr. Campbell says, "*shall be damned*, is not a just version of the Greek word." "*Katekrino*," he says, "corresponds exactly to the English verb *condemn*." Thus you see that both George and Alexander Campbell are against you. Indeed the New Version, which is now before me, says, "He who shall not believe shall be condemned." This strips Mark 16 : 16, of that harshness which the old version has.

I have not room, just now, for any direct arguments in behalf of those who blasphemed. But hereafter I intend to give some which I think you can never overturn. If you wish to exchange, send on your Proclamation, and I shall probably stick to you like a brother, to get you out of the smoke and fog of Babylon.

#### LETTER TO JUDGE MACK.

DEAR SIR: Although your arguments against Universalism, and in favor of heathen, idiot and infant oblivion, have the merit of novelty, and are eloquently amplified, yet they may both be thrown into the following proposition — *Universalism cannot be*

*true, because, if God raises all the dead, he will have no room for them?*

Now, I had all along thought, and still do, that there is room enough in *infinite* space for any number of beings, however great. It appears to me that your arguments upon the wisdom, power and goodness of the Father of all spirits, are at war with his wisdom, because they suppose he has put in motion a train of causes that will produce many thousands more than He can find room for. At war with his power, because his flock has so increased that his fold cannot contain them. And equally at war with his goodness, because they suppose him capable of bringing into existence millions of human beings, for whom he has made no provision in the world to come!

Let me place in juxtaposition your arguments with something I find laid down in the Bible. And I do this the rather, because, with me, "What says the Bible?" is a question of the first importance. When God said to his Son, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth

for thy possession," it seems to me, if the Son had been of your way of thinking, he might have replied, O Father ! I do not care to have them, for they are to pass off to oblivion by the second death ! But so far from this, or anything like it, the true witness positively asserts, that "all the Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out." He also declares it to be his Father's will that he should lose nothing, but should raise it up again at the last day. All things or souls being given unto him, and his losing nothing is equivalent to his saving all, is it not ?

Again : When God says by David, (Psal. 22,) "All the ends of the world shall remember and turn unto the Lord ; and all the kindreds of the nations shall worship before thee : for the kingdom is the Lord's and he is the Governor among the nations." But David might have added, had he thought like you, But there will not be room for all, for his kingdom is rather too small for so many ! And when the Lord says, "Look unto me and be ye saved, all the

ends of the earth, for I am God, and there is none else." Isaiah, had he been of your opinion, might have said, but there is not room in God's kingdom for all the ends of the earth! However, being as I think a very good Universalist, as explained by St. Paul, the Evangelical Prophet says, that God will destroy the veil that is spread over all nations; that he will swallow up death in victory; and wipe away tears from off all faces. See chapters 25 and 45; and then 1 Cor. 15: 54, where this prediction is applied to the resurrection from the dead.

Once more: When St. Peter preached the restitution of all things, or that all the kindreds of the earth shall be blessed in Christ, (Acts. 3,) if his hearers had thought like you, they might have said, Peter, the organ of benevolence in your head is too large; for there is not room either in Heaven or in Christ, for all the kindreds of this babbling earth! And when Christ declares that he will draw all *men* unto him, and that all nations shall come and worship before God, the Destructionists, to evade the force of such sweeping declarations, are

driven to the necessity, in order to avoid Universalism, of talking about *favoritism* and probation! Favoritism! indeed. Who is it that believes in favoritism, the man who believes in the salvation of the smallest possible number, who are so highly *favoured* as to hear the gospel, and be immersed for the remission of their sins, yes, expressly for the remission of their sins, which but very few preachers, even in Tennessee, have yet done; or the man who believes in three salvations, issuing ultimately in the purification of the whole Adamic race?

You speak of a certain *scratch*, mark, I suppose you mean, to which no Universalist will come, and answer rationally and scripturally. Let me see. You ask, How, or in what form will infants and idiots enter heaven? I answer with Paul, — “As in Adam ALL die, (infants, idiots and pagans,) even so in Christ, shall ALL be made alive.”

“And as we have borne the IMAGE of the earthly, we shall also bear the IMAGE of the heavenly.” This is perhaps as plain as I could make it, were I to write a week upon the subject. But you seem to have a no-

tion, that if we die in the bondage of corruption, we must be raised up in that bondage! The 8th chapter of Romans, however, teaches quite a different lesson. That says, "The creature," or, as the same word is rendered in the next verse—"The *creation* shall be delivered from the bondage of corruption into the glorious liberty of the children of God." It was this chapter that induced John Wesley, the founder of the Methodist Church, though he himself lived and died in the Church of England, to think the whole brutal creation would be saved! He was not pushed for room, as you seem to be, for he thought there would be room enough for all the wings that ever beat the air, and all the feet that ever walked the earth, and the finny tribes of the deep, for aught I know! He was a man of large views, fifty thousand miles ahead of American Universalists.

As you are a poet, lawyer, and preacher, I will conclude this reply with a few lines from SOAME JENYNS, a member of the British Parliament for nearly forty years, who doubtless assisted to make some of those



laws which you used to administer when you presided on the Bench, as one of the Tennessee Circuit Judges. He was a good Universalist, though our old Brother Campbell, when using Jenyns' arguments against Owen the Atheist, did not think it proper to say any thing on that point—

"Oh, could mankind but make these truths their guide,  
And force the helm from prejudice and pride,  
Were once these maxims fix'd, that God's our friend,  
Virtue our good, and happiness our end,  
How soon must reason o'er the world prevail,  
And error, fraud and superstition fail!  
None would hereafter, then, with groundless fear,  
Describe the Almighty cruel and severe,  
Predestinating some without pretence,  
To Heaven, and some to Hell for no offence;  
Inflicting endless pain for transient crimes,  
And fav'ring sects, or nations, men, or climes.  
None would fierce zeal for piety mistake,  
Or malice for whatever tenets' sake,  
Or think salvation to a few confined,  
*And Heaven too narrow to contain mankind !"*

To keep things as straight as possible, I design this as a general reply to your first communication. Then, so far as numbers are concerned, we shall be even; but I wish you to continue your arguments, whether new or old, until we shall have probed the

doctrine of annihilation to the very bottom. I think I understand that doctrine pretty well, having read some English notions on the subject, as well as many things from the pen of Elias Smith, George Storrs, and John Thomas, M. D. Besides, I hope you will not think it egotism in me, when I tell you that with the Greek Concordance in my hand, I have examined the Greek New Testament from side to side, and although there are eight or nine words rendered *destroy* and *destruction*, it is the settled conviction of my mind that God's Holy Book does not teach the destruction of any human being, in the sense of blotting it entirely out of existence. I am however, more than willing to give you a patient hearing. And I shall be very much rejoiced, could I be the means of turning such men as you, Storrs, and Dr. Thomas, away from the gloomy doctrine of eternal oblivion, to the more delightful sentiment of Universal salvation. Your doctrine is almost as gloomy — quite so to some minds — as the heathen dogma of a dark hell and red devils !

In your first letter you say, “ disputants

should go back to that point where there is only *one* opinion." Agreed. Now, as Elihu said to Job, so say I to my old and respected friend — "I also will shew mine opinion," all that has been written and said in the Harbinger, on *opinionism*, to the contrary notwithstanding.

1. I am of the opinion that God is the Creator, the Preserver, the Redeemer, and the Saviour of the world! This to me is the straightforward road, right along from earth to heaven. Should you, or any one else, say that God created more than live and move in him, while on the stage of life, or more than he will raise from the dead, just there you would leave the "Highway of Holiness," for which you contended and suffered reproach some eight or ten years ago. This *Highway* caused A. Campbell to say, that if your views were correct on the death of Christ, he would not give a shilling for the Bible. I quote from memory, but this is the idea, I believe.

God says his ways are *equal*. From this first principle I deduce an argument for Universalism. He is the Father of the spirits

of all flesh ; so says the Good Book ; He is therefore the Creator of all. Well, creation is one of his ways. And as the resurrection is another of his ways, I do contend that if he does not raise them all from the dead, and save all he raises, that the resurrection way is not equal to the creation way ! Remember, I am speaking of human beings. Now, Brother, if this argument has any sophistry in it, I will thank you to point it out plainly to me. For God knows that I do not wish to deceive any one, nor do I wish to deceive myself, or to be imposed on by specious reasonings from any source whatever. I know that if I am wrong, that all the study, learning, wit and ingenuity of a life-time, cannot convert an error into the truth. On the other hand, allow me to contend that if I am right in the main, as I do verily believe and hope, all the new arguments in the world, and the old ones into the bargain, can never convert Universalism into the dogma of annihilation. Annihilation ! What a gloom settles on my soul when I fancy to myself, only for a moment, that it may be true.

Shall it be, that the smile of my bosom-friend, the innocent prattle of my children, the ties of blood and kindred, the voice of friendship, the sociabilities of the domestic circle, shall all be hushed in the silence of eternal death! Great God, forbid it. Annihilation, so far as it goes, is cold and cheerless Atheism. I know that Dr. Watts, the poet, thought that the children of unbelieving parents would be blotted out of existence. And I have seen some who profess to believe in infant damnation. But I have not seen a parent who entertains a sentiment so cold, so full of gloom, as that advocated by modern destructionists. For, so far as my limited knowledge extends, those who abet that notion have no children to weep over. And this may be one reason why they cannot fully appreciate and realize that parable of our Saviour, wherein he says, "If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give good things to them that ask him?" This of itself should convince all reflecting minds of two things at least—

1. That God is the Father of evil men, not that he made them so, but that they by creation are his children, and have become evil by sinful deeds.

2. That as no earthly, or evil father, can have the heart to let his children perish, so God, whose tender mercies are over all his works, and who hears when even the young ravens cry, will not let any of his human creation sink beneath the dark waves of eternal forgetfulness.

In conclusion, I present one Bible argument for believing that infants are neither to be converted into horse-flies or humming-birds, nor to pass off into oblivion. In the 12th of 2 Samuel, I find an account of an infant that died, and David, his father, said, "I shall go to him, but he shall not return to me." Now what consolation could this Prophet, who says to his God, "I shall be satisfied, when I awake, with thy likeness," have drawn from the thought that his child should remain dead forever, or come back a horse-fly or a humming-bird? None whatever. But he says he will be satisfied when raised from the dead: for so I un-

derstand the doctrine of the 16th and 17th Psalms. But suppose it to be as you think, that David's children, as well as all other children, pass off into oblivion, can you believe that David will be satisfied? In the morning of the resurrection, the father looks around for his children and finds them not: an angel comes along and preaches to him the doctrine for which my esteemed friend contends; how would it sound to one just born from the dead? Would it be glad or sad tidings—would he not feel greatly disappointed, and would not that disappointment be a real punishment? If so, does not my friend's doctrine cast a gloom over the mind here, and throw a cloud of darkness over the future? But how is it with mine? Aye sir, it is like Brother Barnes used to sing, "*Earth hath no sorrow that Heaven cannot heal.*" Yes, and it is the only doctrine that can satisfy the wants of human kind. Work it as you will, sugar it over as you may, *Annihilation* is a bitter pill, and endless punishment is death in the pot all the while. But *Universalism* is the balm for every wound, the

rose without the thorn ; so that we may say with Beattie,

“ See truth, love and virtue in triumph descending,  
And nature all glowing in Eden’s first bloom ;  
On the cold cheek of death, smiles and roses are blending,  
*And Beauty immortal awakes from the tomb ?* ”

How different this from passing off into oblivion ! That we may take a bird’s-eye glance at the contrast, let us suppose, with Dr. Beecher, that God had called Adam into existence on some other planet, (before he put him here,) to consult with him upon what terms he would have been willing to live, and multiply to many ten thousand millions. Let us further suppose that God had preached Calvinism, or Arminianism, or Destructionism to him, and then preached, as he did once to Abraham, that all nations should be blessed in Christ, his Son,—do you not think the first man would have embraced Universalism, and cried out in the joy of his heart, “IT IS GOOD ENOUGH FOR ME” ? Well, what I suppose would have pleased Adam in his primeval rectitude and bliss, pleases me now. And I am not willing to barter it for a mere fragment of



salvation. However, as I have already stated, I want you to continue your arguments, and when I again visit Tennessee I shall be more than glad to have along talk with you.

LETTER TO ROBERT WILEY.

According to an intention heretofore expressed, I am in this communication to make some observations about the *beginning* and *ending* of that world mentioned by Paul 2: Tim. 1: 9. To do this to the edification of such as are not yet fully instructed on this point, I will enquire, 1st, for the meaning of the word translated *world*, and 2ndly, endeavor to find out what is meant by its *beginning* and *ending*. If in the course of such investigation it can be fairly ascertained that the word which I am going to examine, means the heavens and the earth—the bright rolling system, will it not follow that the doctrine of fate has a deep, broad foundation? But if it can be proved from the New Testament, that it signifies an age, then the fabric of partiality, upheld by the

credulity of the multitude, must ultimately fall like a mill-stone thrown into the sea.

Strange as it may seem to a mere English scholar the word rendered *world* in the passage to be investigated, is not a *noun* but an *adjective* of the plural number ! The phrase translated "*before the world began*" stands thus in Greek : *pro chronon aionion* ; *pro*, before, *chronon*, times, *aionion*, everlasting or age-lasting, is just about as literal as any three English words can express it. In the New Translation of Campbell, Doddridge and Macknight, it is rendered "*before the times of the ages.*" With all becoming deference to their superior learning and critical acumen, I must say that I cannot see the propriety of converting a Greek *adjective* into an English noun. But waiving this fact for the present, let us notice a few things said by Orthodox critics concerning the word *aionios*, not with a design to receive implicitly all that they have advanced, but merely by way of introduction to a scriptural elucidation of this subject. They tell us that *aionios* is an adjective formed from the noun *aion*.

No critic ought to dispute this ; but w<sup>l</sup> they inform us that *aion* strictly means eternity, or *duration without end*, we should not receive their assertion without examination. I therefore proceed to search into the meaning of the noun *aion*, because I do not, if we had a clear understanding of the word it would enable us more fully to comprehend the meaning of the adjective derived from it. That it does not mean eternity might be argued from the fact that it is never so rendered in the New Testament but I will not lay any stress upon this fact. *Aion* is found upwards of one hundred times in the Christian Scriptures. It frequently occurs in the plural form, and if it meant *eternity*, then when fairly rendered we should read of *eternities* ! Not only so but we should sometimes read of their *eternities*. Would it not be a new thing under the sun to hear Bible-preachers talking about the *end* of endless duration ? A strange ingratitude, truly. It is no unfrequently translated *forever*, when it has the preposition *eis* before it ; but what does *forever* mean ? Does it mean endless duration, according

its etymological import? When it is constantly kept before the mind that the word *ever* means *age*, it will hardly be admitted by any judicious etymologist that *forever* necessarily conveys the idea of ceaseless duration. *Aion* is rendered world. But what is the original meaning of *world*? Such men as A. Clark would tell us that our English word *world* is a contraction of the words *wear* and *old*. *Wear old*, then, is the true definition of world. I have said that we should read of eternity's *end*, on the hypothesis that *aion* means eternity. Let me prove this. In the writing of Matthew we have the phrase *sunteleia tou aionos*, five times. Mat. 13: 39, 40, 49; 24: 3; 28: 20. In the common version it is translated the "*end of the world*." Doddridge says "end of the age." G. Campbell says the conclusion of this state. As it is a state that has a conclusion, it must be one that *wears old*, and consequently it cannot be forced to mean *endless* duration; it has an *end*. But these are not the only places in the New Testament where we read of the end of the world. See Heb. 9: 26; 1st Cor. 10: 11.

In both these verses *aion* is in the plural form. And I must contend that we should read of the *end* of eternities, upon the supposition, that the word under examination, strictly means duration without end. But as it is admitted on all hands that eternity means without beginning or end, it seems to me that it must also be admitted that *aion* does not mean eternity. What then does it mean?

I have said *end* several times, but as yet I have not said much about the *beginning* of this word *aion*. I will now attend to this. In Luke 1: 70, we have the phrase "*since the world began*," translated from the words *ap' aionos*. In Acts 3: 21, we have the same. In Acts 15: 18, "the beginning of the world," is from the Greek *ap' aionos*. In Ephesians 3: 9, we find the phrase "from the beginning of the world," translated from the Greek *apo ton aionon*. In Jno. 9: 32, "since the world began," is from *ex tou aionos*. Add to these the phrase "*before the world*" from *pro ton aionon*, 1st Cor. 2: 7, and I think it will be impossible for any sound mind to conclude upon

philological principles that *aion* strictly means *eternity*. To put this matter in a clear light, permit me to substitute the word "*eternity*" for the word *world* in the passage just quoted. Since the *eternity* began — the beginning of the *eternity*, — from the beginning of the *eternity* — since the *eternity* began — before the *eternity*! You see, my dear brother, that such a rendering makes nonsense. Suppose we say with Alexander Campbell, that the radical idea of *aion* (although it is derived from *aei*, always, and *on*, being,) "is indefinite duration." And then read *age* or *ages*, as the case may be, in the passages above, instead of *eternity*. Would there be any impropriety in this? Perhaps you will say no, if it can be shown that King James' translators ever rendered *aion* by the term *age*. Well, I can easily show that they have done so, and that, too, in such constructed sentences as will forever preclude the possibility of making *aion* mean a period without beginning or end. Take the following examples: Eph. 2: 7, "In the ages to come." The word here rendered *ages* is *aiosí*. How would this

sound if it read, "in the eternities to come!" Again; "throughout all *ages*, world without end," Eph. 3: 22, is from the Greek *eis pases tas geneas tou aionios ton aionion*. This, in the New Translation, stands thus:—"during all the endless successions of *ages*." But I prefer a literal version, which runs thus:—Into all the generations, or races of ages. It will not make good sense to say successions of eternities, nor the eternity of eternities, and least of all, I apprehend, to say *throughout all eternities!* The word *throughout*, when applied to eternities conveys the idea that they will run out, and that it is possible for something to go *through*, and per consequence beyond them! Once more — "From *ages* and from generations," Col. 1: 26, is from the Greek *apo ton aionon kai apo ton geneon*. This is literally and fairly translated; from which we cannot fail to see that *aion* means age, and as we read of its *beginning* and *end*, I guess it will be one of the hardest and most irksome tasks that any theologian ever undertook, to prove that it has neither beginning nor end. To do so, he must abandon

Paul and fly to Aristotle, an oracle of heathenism, if he was "the illustrious preceptor of Alexander the Great."

Jesus Christ said, "This gospel of the kingdom shall be preached in all the world (*en hole te aikoumene*,) for a witness unto all nations; and *then* shall the *end* [of the *aionos*] come." Compare Mat. 24: 3, 14. Well, was the gospel in all the world before Paul died? He says so, but thousands of the moderns will not believe him. See Col. 1: 6, 23; Rom. 10: 18. These Scriptures being true, I am induced to believe that *the end* took place long ago. By the time I shall have finished this letter, we shall probably see more clearly what is meant by the *beginning* of the world. Having dwelt awhile on the noun, I come now to notice more particularly than I have yet done, the *adjective* derived from it. *Aionios* is most generally rendered *eternal* or *everlasting*. But that it means beginningless or endless admits of serious doubts. In fact, the following passages, in connection with 2d Tim. 1: 9, prove to the contrary. Mark them well. In Rom. 16: 25, we find the phrase "kept



secret since the world began," from the Greek, *chronois aioniois sesegemenou*. In the New Translation this stands thus: "concealed in the times of the ages." I would prefer from the *data* in the Bible, to render it thus: concealed in the age-lasting times. In Titus 1: 2, we have these heart-cheering words: *ep' elpidi zoes aioniou hen epengeilato ho aspeudes Theos pro chronon aionion*. The words *pro chronon aionion* are in the New Translation rendered thus: "before the times of the ages." A more literal translation would be, *before age-lasting times*. *Pro chronon aianion* is the very phrase which we have under examination, and if we can get fairly to understand the promise of eternal life, we shall then comprehend how *grace* was given us in Christ Jesus *before* the age-lasting times. God who cannot lie, promised eternal life, but *when* and to *whom*? O what a blessed thing it would be, if all who profess to revere the Bible and its Author, would agree to sit meekly at the feet of Paul, filled with the wisdom of Heaven, until he explains this wonderful affair to the enlightenment of

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their heads and to the joy of their hearts ! Let us hear him ; because Christ sent him to the Gentiles “ to open their eyes and to turn them from darkness to light, and from the power of Satan unto God.” Paul informs us that God preached *before*, the gospel unto Abraham. *Before* what ? Before the law-dispensation commenced, of course. Well, how long *before* ? Answer, four hundred and thirty years. Hence it is affirmed that the law was 430 years *after* the promise was made and the covenant confirmed between God and Abraham in reference to Jesus Christ. Read attentively, if you please, the 3d chapter of Gallatians. But this is not all. You will therefore read Heb. 6 : 13, 20, also, Psal. 105 : 8, 10. And then, my dear Brother, just call to mind the indubitable fact that the *Mosaic age*, or the Jewish dispensation was made up of periods fifty years long, and will it not be plain to every unprejudiced and investigating mind that will look at it, that the Apostle could have meant nothing more than that God Almighty 430 years before those age-lasting periods promised

eternal life to Abraham and to all like him, through the instrumentality of Christ, the seed of David and the Son of Heaven? And in this way Grace was given us in Christ, by promise, before the beginning of the Jewish economy. Compare Romans 1: 1-5; 16: 14-26. But sir, to contend like the Calvinists, that God of his mere good pleasure, elected some of Adam's race, in his Son, before the generation of the heavens and the earth, and ordained millions, before he gave them existence, to welter in the dark and burning regions of endless damnation is, to a feeling heart, a rational brain and a mind expanded with benevolence, one of the most horrid doctrines that ever frightened fools, or dishonored God. It is a dogma as black as sin itself, unrelenting as a viper, and cold as the mountain-top covered with eternal snow. It overthrows the temple of reason, undermines hope, puts the blighting hand of death upon faith, and drowns charity in the vortex of nonsense and perplexing absurdities. It robs the throne of heaven of mercy to myriads, throws wide the door of vice,

kills the finest sensibilities of nature, and gives to Him who is Love, the character of a crocodile who devours its own offspring.

The old pagans thought that Jupiter dashed Ægeon, a cruel giant, from his high station, bound him in a hundred chains, and thrust him under the mountain Ætna—that Tityus, for a false accusation was thundered down into hell, where a vulture continually gnaws his liver, which grows again every month—that Phlegyans, for firing the temple of Appollo at Delphi, is placed where “a great stone hangs over his head, which he imagines every moment will fall down and crush him to pièces”—that Ixion, for false boasting, was cast into the infernal regions, and “tied fast to a wheel which continually turns about,”—that Sisiphus, for robbery, was “condemned in hell to roll a great and unwieldy stone to the top of a high hill, and as oft as the stone almost touches the top of the mountain, it slides down again”—that the Belides, fifty virgin sisters, for killing their husbands on their wedding night, “were condemned to draw water out of a deep well, and fill a tub that is full of holes”

—that Tantalus, for attempting to feast the god's on his own son, whom he had killed and boiled, was plunged into water up to the chin, without being able to get a drop, "and fruit was placed just to his mouth, which he could not take hold of."—All these supposed punishments were inflicted for crimes ; but what must be thought of the cheerless dogma that fastens millions of un-offending beings to the blazing car of inexorable fate, to be eternally dragged through the fiery plains of an ever-burning hell ! Have not professed Christians, with the Bible in their hands, invented fables more revolting to justice than ever did the heathens ? Have not some of those who profess to worship a God of justice, truth and mercy, run into greater absurdities than the ancients who were without the light of revelation, and whose gods were partial, and whose attributes were rage and lust ? To what must we attribute the aberrations of the professed followers of the impartial Jesus ? To a depravity of heart bordering on the regions of devilism ? Charity forbids us to come to such a conclusion. But

may we not conclude that the doctrine of eternal election and reprobation, has grown out of a misunderstanding of the Scriptures ; that an improper view of the Divine character, has originated a system of partialism, which is a disgrace to its originators, and dishonorable to its present propagators ?

QUESTIONS TO BELIEVERS IN ENDLESS MISERY.

1. Upon what principle do you account for the fact that God is not as good as yourself ? That he is not, upon the supposition that your doctrine is true, will be admitted by every one ; for all say without the slightest hesitation, “ *I would save the world if I had the power.* ” All the love and benevolence in your hearts came from God, who is love, in his nature, and it seems unaccountable that you would do more for mankind than that Being who is the source and spring of all that is good and glorious in creation.

Should you reply that he is just, as well as good—I answer, that does not alter the cardinal fact in the case ; for justice is not

cruelty, and cannot make a being bad who would otherwise be good. God can have no justice inconsistent with that love of his which is more tender than a mother's. Justice requires punishment sufficient to accomplish reformation, or the final good of all interested, but cruelty alone could demand infinite evil for finite, infinite curses for momentary blasphemies.

If a man should say that you could look calmly on and see a child of your own flesh and blood in a furnace roasting in a fire one year, for any conceivable crime, with the power to relieve it, you would call him a base slanderer. Now say in thine heart, art thou better than thy God? And how dare you preach a doctrine that attributes to him what would prove a man the very essence of cruelty?

2. What do you mean by justice? Would it be just to put a man in State's prison, and keep him there during his natural life, for stealing a pin? You say, nay. Well, would it be just to put a man in hell and keep him there as long as God or Heaven exists for the sins of one year? You must

certainly confess that the penalty in the first instance would be light and merciful compared to that of the second — for only think of an *eternity* of pain for the wickedness of a single day, or at farthest a few short years. Dear sirs, answer me candidly. Would not the moral sense of all good men, independent of their creeds, pronounce what your doctrine terms justice, infinite *unmitigated cruelty and vengeance*?

3. Did God fore-know all events that can come to pass? Did he see the end from the beginning? You of course answer, yes; for all things that can transpire were distinctly before him before one soul was created. In view of his character for goodness, be candid enough to tell me why he forced millions of beings into existence, with the *certainty* of their infinite agony before his eyes. Can any man go to Heaven whom God saw from the beginning would go to hell? Can any man go down to hell whom he knew would gain Heaven? These questions can be answered only in one way. How, therefore, can you avoid the conclusion that the final destiny of all men was



fixed in his mind before they had an existence ? and if their fate was thus settled by the circumstances which God foresaw would surround them, how can you vindicate his character from the charge of deliberate and premeditated cruelty ?

4. In view of these and a thousand other similar facts, had you not better search the Scriptures anew to see if you have not altogether mistaken the character of God and his designs and plans concerning human destiny ? Do this and we will then converse with you again, and try to remove any difficulties that may lie in your way towards the truth.

A DISCOURSE

ON THE SECOND COMING OF CHRIST.

BY C. F. B. SHEPARD.

WRITTEN IN 1832.

I intend to prove that Jesus Christ, our blessed Savior, has come "the second time without sin unto salvation," according to the promise found in the 9: 28, of Paul's Epistle to the Hebrews.

Truth is what I desire more than gold,

for I recollect that Jesus once said to some Jews that believed on him, "If ye continue in my word then are ye my disciples indeed, and ye shall know the *truth* and the *truth* shall make you *free*." And there is no doubt in my mind, but that every one who knows the truth and continues in the word of Jesus, is freed from fanciful delusions. How few are there that enjoy such a freedom. Notwithstanding the efforts that have been made, and are now being made, to drive the powers of darkness from the bewildered minds of men, and set them at liberty, by persuading them to accept the overtures of salvation, there are thousands shrouded with the night of ignorance, bound as it were, with fetters of their own forging, to the rough wheel of fate, and are tantalized with real and imaginary evils. Reformation has succeeded reformation, but I apprehend that all reformations in the last 1700 years have been more in words than deeds. This may be the reason why so many idle spectators stand still and gaze.

There are many things said in these times respecting what is generally termed "the

Millennium, and from the best information I have been able to obtain, there have been conflicting opinions about this thing from the earliest ages of Christianity down to the present time ; and it may be possible, reader, that you require a reason for my opinion. There are great sticklers in these times for New Testament words, but these very men, who are so tenacious of their own views, and such severe critics on others, use words and phrases not found in the sacred volume ; among many others, the word Millennium is one, and of high repute. Walker and Webster give such a curious definition of this word Millennium, that I am disposed to reject it, and not admit it into the vocabulary of pure words.

The old Pope of Rome, with his image-adoring troops, hopes that when " the Millennium " ushers in, Protestantism with her multiform heretical brood shall be utterly abolished, and that the standard of the Cross shall be erected in every island, and wafted on every sea ; that the world shall worship dust, and acknowledge him to be the Vicegerent of Heaven. O, what a

goodly time for Popery ! On the other hand, the Protestants anticipate that the time is not remote, when Popes and Cardinals, with all their fulsome doctrines, shall be swept from the face of the earth into the glooms of endless perdition ; when the beast with the false prophet " shall be cast alive into a lake of fire, burning with brimstone " ; when wholesome Protestantism shall wave the white sceptre of peace from east to west, from north to south, and sway the world ; when the King of kings " shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God " ; when the long confined dust of the saints shall spring from the mansions of the dead, and be clothed with the bloom of immortality ; when Jesus shall reign in person on earth with his saints 1000, or perhaps 365,000 years. Visionary notions, false opinions, collected from the mal-application of the holy oracles, and from some prolific imaginations. Truth shall ultimately prevail over the head of all opposing powers.

One great difference between the Jews

and Gentiles, is this, that while the Jews look for a Savior to come the first time, the Gentiles — many of them at least — believe that Jesus, the promised Messiah, has come once, and they are also of the opinion that he will make his second advent, perhaps in the year 1866, or at some future period not far distant from the present year (1832). I have heard it said that the Jews, during thunder-storms, open their windows for the reception of the Saviour, thinking, I suppose, that he will come in the clouds of heaven the first time. Poor traditionized, deceived people.

It will probably be asked, if my views be correct, why they never were found out before? Whenever the inquirer answers the question that I now propound, I will attempt to answer his. Why is it that the Jews, as a nation, have not acknowledged the Messiah, that “came unto his own and his own received him not”?

Men have, in by-gone days, forsaken the common-sense method of reading, understanding and obeying the living oracles, and have, by giving scope to swift-winged imagi-

nation, produced a numerous progeny of contradictory opinions, metaphorical notions and dogmatical whims, which have been instrumental in producing deists, atheists and sceptics. But to the intelligent disciples of Jesus Christ, there is one grand consolation, because all the fanciful and discordant notions and practices of the professors of Christianity, never change in the smallest degree the doctrine of the Saviour: for as in the kingdom of nature, so in the kingdom of Grace — both kingdoms have their immutable laws — God is the Author of both. And although there have been in the kingdom of nature may sublime spectacles, such as comets blazing in their rapid flight, the earth quaking, mountains falling, rivers leaving their channels, whirlwinds sweeping forests adrift, islands disappearing and others rising to view, still her laws remain the same; cold to a certain degree still kills, heat still causes seeds to germinate, twigs to bloom, and vegetation to grow. And notwithstanding there have been many hot contentions, fiery conflicts, bloody battles fought and victories won, among those professing, god-

liness; notwithstanding there have been armies arrayed against armies, fighting under different banners, hosts against hosts, thundering forth their bulls, anathemas and ire-fraught execrations, the poor in spirit, who submit to the laws of the kingdom of Grace, may still, *jure divino*, claim the tree of life, pluck its life-inspiring fruits and live forever. Blessed be his name, who has granted the privilege to men that they might become the sons of God. "Alleluia, salvation, and glory, and honor, and power, unto the Lord our God," "for the Lord God omnipotent reigneth." All saints on earth will respond amen.

Let the loud responsive notes from the angelic band in the resplendent courts of eternal beatitude, be Amen, and Amen. Let the symphonious tidings reverberate through the unmeasured expanse of Heaven. The Lord Omnipotent now reigneth.

Candid reader, let us now, as philanthropists, in good earnest ascend the flowery Mount of Zion, holding up the lamp of sacred literature, illuminate the world, and chase away the gorgon-like monsters of

superstition, that haunt the perturbed imaginations of deluded mortals; strike down the thrones of *ignorance*, subvert the empire of darkness in the beclouded minds, and cause the light of Truth to penetrate the inmost recesses of honest but mistaken hearts. Let us affectionately call the sons of dissipation, and exhort them to abandon their vicious practices and join the virtuous throng that is moving majestically to immortal glory. Let us, my dear reader, perpetuate the worship of the living God in the way prescribed in his word, drink of life's chrystal fountain, that we may live forever, and enjoy endless happiness.

The great proposition to be sustained is, *That Jesus Christ has come the second time without sin unto salvation.* This proposition, with a slight change, I have in the form of a query, propounded to some learned editors of religious pamphlets in the United States, and as I have received no satisfactory answers, I have concluded to answer it myself. I believe that Jesus Christ has not only come once, as a sin-offering, to save those who believed and obeyed him, but



that he has in reality come the second time without a sin offering, to save them that looked for his appearing in the clouds of heaven. I am not unaware that there is a vast quantity of learned volumes in opposition to me, but so long as any version of the New Testament Scriptures that I have ever seen shall stand, so long I expect to stand, or be in opposition to the now popular and prevailing nation of the Saviour's second coming.

Soon after I had concluded to write on this very important subject, I had a thought of giving pretty large extracts from some voluminous commentators on the Bible; but knowing that their views are already before the public, and circumstances not permitting that I should show the discrepancies of erudite commentators, I have now postponed the idea, and shall only refer occasionally to such passages as I may deem necessary to notice in the huge volumes fabricated by sectarian zealots.

Let us, my honest reader, with deep humility and solemnity approach our blessed Saviour's prophecy that was delivered

on Mount Olivet, upwards of 1800 years ago, and which has been completely fulfilled for more than seventeen centuries. This wonderful prophecy is recorded by Matthew, Mark and Luke. (24th and 25th chapters of Matthew, 13th of Mark, and 21st Luke.) I shall, in my quotations, use the common version generally, as it is the principal one used in this country. I begin with the 24th of Matthew.

1. And Jesus went out and departed from the temple, and his disciples came to him for to show him the buildings of the temple.

2. And Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not be left here, one stone upon another that shall not be thrown down.

3. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be, [When will this happen. — G. Campbell.] and what shall be the sign of thy coming, and of the end of the world? [the conclusion of this state. — G. Campbell.] [Consummationis seculi? — Montanus' Lat-

in Version.] [The conclusion of the age. — Bishop Newton.] “The end of the world,” says Newton in his Disertations, “or the conclusion of the age, is the same period with the destruction of Jerusalem; for there being two ages, as they were called among the Jews, the one under the law, and the one under the Messiah; when the city and temple were destroyed, and the Jewish polity in church was dissolved, the former age must of course be concluded, and the age under the Messiah be commenced. It is true, the phrase in the original most usually signifies the end of the world, properly so called; as in the parable of the tares, Matt. 13: 39, “the harvest is the end of the world.” As therefore the tares, verse 40, “Are gathered and burnt in the fire, so shall it be in the end of the world.” And again verse 49 — “So shall it be in the end of the world; the angels shall come forth and sever the wicked from among the just.” In like manner our Saviour says to his disciples, Matt. 28: 20, “Lo, I am with you alway, even unto the end of the world.” But here the phrase appears to be used in much the same manner as in the Epistle to

the Hebrews, 9: 26. "But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself;" *in the end of the world*, in the conclusion of the Jewish age or ages; and these, I think, are all the places where the phrase occurs in Scripture. The *coming of Christ* is also the same period with the destruction of Jerusalem, as may appear from several places in the Gospel, and particularly from these two passages —

There are some standing here, saith our blessed Lord, Matt. 16: 28, "Who shall not taste of death till they see the Son of Man coming in his kingdom." The other place is John 21: 22. "If I will that he tarry till I come, what is that to thee."

It is a question with me, whether Thomas Newton, in making the above concession, understood himself; but it is possible, and more than probable, that he thought, like many of his followers now think, that this prophecy of the Saviour, on Mount Olivet, though primarily to be understood as predicting the subversion of Jerusalem, is still "in a higher sense," to be understood as re-

lating to the conflagration of the world, when "stars shall rush, and final ruin fiercely drive her ploughshare o'er creation." When the sea, perhaps, and air shall be caught in one tremendous roaring and consuming flame, and the earth, with all its rocks and mountains shall burst "sudden as the sparks from smitten steel," and every particle that now exists in this vast and teraqueous globe be a flaming spark!

This would indeed be a fiery time! and so short, that if the notions of such poets as Robert Pollock and Edward Young be correct, the poor unfortunate "kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every freeman," would not have time, one would think, to hide "themselves in the dens and in the rocks of the mountains," and to say "to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand!"

And if Timothy Dwight's poetical views

be correct, "sad nations," will not have long to quake, and but little time in which to "seize the skies"; when Gabriel shall raise the silver trump, "sound the retreat of the universe," and bid all the stars commence their sublime, but mournful march!

Enough of this; for any superficial observer, I should think, might immediately perceive and mark the contrast between the effusions of fanciful imaginations and the facts of God's holy book. The method that some people like Newton, Scott and Clarke, have of higher and lower *sensing* the divine revelation, has been one means of so many different and contradictory jargons in the religious world.

I will now attempt to show from the original language, or at least from the Greek, that all those passages abovesited by Bishop Newton, such as "the end of the world," "the conclusion of this state or age," signify the same thing, and allude to the same time. And in doing this, the unscriptural notions and fallacious hopes that I shall either confound or overthrow, could not, I imagine, be easily enumerated.

Matthew, 13 : 39.—*Sunteleia tou aionos*,  
“ conclusion of this state.”—G. Campbell.

“ 13 : 49.—*Sunteleia tou aionos*,  
“ conclusion of this state.”—Ibid.

“ 28 : 20.—*Sunteleias tou aionos*,  
“ conclusion of this state.”—Ibid.

Hebrews, 9 : 26.—*Sunteleia tou ainonon*.—  
“ consummatione seculorum.”—Montanus.  
Consummation of ages.

It would indeed require a greater reasoner than Bacon, Locke or Newton, to convince an intelligent man that some of these passages refer to the destruction of Jerusalem, and some to a supposed time not yet fulfilled. The intelligent, unbiased and unprejudiced mind cannot well keep from perceiving, that if *Sunteleia tou aionos* refer to the end of the Jewish state or age in one of the above quoted passages of Scripture, all the passages in the New Testament that contain the phrase, must relate to the same period.

Verse 4. And Jesus answered and said unto them, Take heed that no man deceive you.

5. For many shall come in my name, say-

ing that I am Christ: and shall deceive many.

6. And ye shall hear of wars and rumors of wars; see that ye be not troubled, for all these things must come to pass, but the end is not yet.

7. For nation shall rise against nation, and kingdom, against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8. All these are the beginning of sorrows.

Those who are anxious to know something of "the prelude of woes," antecedent to the demolition of Jerusalem by Titus, in the year A. D. 70, would do well to examine Josephus' History of the Jewish wars, particularly the 5th and 6th Books. Also Bishop Newton's 18th, 19th, 20th, and 21st Dissertations. Those who take the opportunity to examine the good Bishop's Dissertations, will not only see much learning displayed, sound judgment exhibited, and, in many places, independence of mind manifested, but they will also see some heavy blows levelled against Popery, and the evil practices of some Protestants.



Verse 9. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake.

A crucified Peter, a massacred Stephen, a scourged Paul, a murdered James, were they now on the earth, could narrate something that ought to make human nature blush, and vaunt herself no more.

Verse 10. And then shall many be offended, and shall betray one another, and shall hate one another.

11. And many false prophets shall rise and deceive many.

12. And because iniquity shall abound, the love of many shall wax cold.

Let cowardly Phygellus, and apostate Hermogenes, with all those who turned away from the Apostle Paul, stand in the memory of man as imperishable monuments of disgrace.

Verse 13. But he that shall endure unto the end the same shall be saved.

14. And this gospel of the kingdom shall be preached in all the world for a witness

unto all nations, and then shall the END come.

“ But I say, have they not heard ? Yes, verily their sound went into all the earth, and their words unto the *ends of the world.*” Rom. 10. Paul, to the Collossians, says : “ If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel which ye have heard,” and which was preached to every creature under heaven.

Recollect, attentive reader, the Saviour did not say the end should come seventeen or eighteen centuries after the Gospel was preached “ in all the world, for a witness unto all nations,” and recollect that the Gospel was “ preached to every creature under heaven ” in the days of the Apostle Paul.

Verse 15. When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place, (whoso readeth let him understand ;)— (Daniel 11 : 31 ; 12 : 11.)

Bishop Newton, speaking of verse 15th, says : “ Whatever difficulty there is in these

words, it may be cleared up by the parallel place in St. Luke, 21 : 20, 21. 'And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.' All the commentators that I have read, say, that 'the abomination of desolation,' or 'the abomination which maketh desolate,' signifies the Roman army. I have heard it suggested, by a man intelligent in the Scriptures, that 'the desolating abomination' was the seditious troops over which wicked John and Simon presided, during the siege of Jerusalem, in the year 70 : or rather John and Simon themselves. And, indeed, when I consider what demon-hearted, blood-besmeared beings John and Simon, and their roguish gang were, I confess it looks a little like it. But the Scriptures say, 'he (Jesus) beheld the city (Jerusalem) and wept over it, (on a certain occasion,) saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes. For the day shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee

round and keep thee in on every side. How exactly this was fulfilled, let every one who has read Josephus attest ! ' And they shall lay thee even with the ground and thy children with thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation.' O, the wisdom and sympathy of our Savior ! The powers that made desolate must have been ' the overspreading of abominations.' "

Verse 16. Then let them which be in Judea flee into the mountains :

17. Let him which is on the house-top not come down to take anything out of his house :

18. Neither let him which is in the field return back to take his clothes.

19. And wo unto them that are with child, and to them that give suck in those days :

20. But pray ye that your flight be not in the winter, neither on the Sabbath-day :

21. For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

" For these be the days of vengeance, that all things which are written may be fulfill-

ed." Luke 21: 22. The compassionate Saviour once said to some women that "bewailed and lamented him," — "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck." "Then shall they begin to say to the mountains, fall on us; and to the hills, cover us." Luke 23: 30.

Verse 22. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened.

23. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

24. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch (if it were possible) they shall deceive the very elect.

25. Behold, I have told you before.

26. Wherefore, if they shall say unto you, behold he is in the desert; go not forth. Behold he is in the secret chambers; believe it not.

27. For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be.

28. For wheresoever the carcass is, there will the eagles be gathered together.

Bishop Newton has the following remarks on verse 28; — “ Wheresoever the Jews are, there will Christ be taking vengeance upon them by the Romans, who are properly compared to eagles.”

29. *Immediately* after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.

On this verse, Newton thus remarks : “ Commentators generally understand this, and what follows, of the end of the world and of Christ’s coming to judgment ; (if they only had understood it as referring to the conclusion of the Jewish state, there would not have been so much learned labor spent in vain,) but the words *immediately after the tribulation of those days*, show evidently that he is not speaking of any distant event, but of something immediately conse-

quent upon the tribulation before mentioned, and that must be the destruction of Jerusalem."

To show that this verse is highly figurative, and truly in the prophetic style, I need only refer to some sublime passages of the ancient prophecies. Isaiah, when announcing the catastrophe of Babylon, says:—

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth and the moon shall not cause her light to shine." 13: 9, 10.

Ezekiel 32: 7, 8, in his "lamentation for Pharaoh king of Egypt," has these words—  
"And when I (the Lord) shall put thee out, I will cover the heaven and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God."

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Isaiah, 24 : 23, says, the " Moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." The Jewish economy in Church and State, shall be eclipsed by the new institution.

The prophet Daniel in one of his visions, 8 : 9-11, saw " a little horn, which waxed exceeding great towards the south and towards the east, and toward the pleasant land, and it, waxed great even to the host of heaven. And it cast down some of the host, and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away and the place of his sanctuary was cast down."

Dr. Warburton, as quoted by Bishop Newton, speaking of the high symbols of prophetic language, uses the following words : " In the hieroglyphic writing, the sun, moon and stars were used to represent states and empires, kings, queens and nobility ; their eclipse and extinction, temporary disasters or entire overthrow, &c. ; in like



manner the holy prophets call kings and empires by the names of the heavenly luminaries; their misfortunes and overthrow are represented by eclipses and extinction: stars falling from the firmament are employed to denote the destruction of the nobility, &c. 'In a word, the prophetic style seems to be a speaking hieroglyphic.'

Our Saviour thus proceeds—

Verse 30. And then shall appear the sign of the Son of Man in heaven: and then shall appear all the tribes of the earth [of the land.—G. C.] mourn, and they shall see the SON OF MAN COMING in the clouds of heaven with power and great glory."

Our once crucified, but now risen and triumphant Saviour, was at a certain time "taken up: and a *cloud* received him out of their (the disciples') sight. And while they (the disciples) looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

A cloud received the Saviour, he rode to the spangled courts of glory in a "chariot of flame," escorted by a convoy of prime messengers, chanting music, such as cherubim and seraphim can make ; there our ascended Priest was to remain until he was to be "revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that" knew "not God, and that" obeyed "not the Gospel of our Lord Jesus Christ." 2 Thess. 1: 8.

31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

"Then shall the righteous shine forth as the sun in the kingdom of their Father." Then shall "the first heaven and the first earth" pass away. Jerusalem, the wicked city, in which "was found the blood of prophets, and of saints, and of all that were slain upon the earth," being demolished, then the "new heaven and a new earth" shall be created. "New Jerusalem" shall then come "down from God out of heaven,

prepared as a bride adorned for her husband."

32. Now learn a parable of the fig tree : when his branch is yet tender and putteth forth leaves, ye know that summer is nigh.

33. So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34. Verily I say unto you, *this generation shall not pass till all these things be fulfilled.*

Dr. Adam Clarke, to evade the force of this wonderful verse, was disposed to translate *he genea aute*, this race ; i. e. says he, "the Jews shall not cease from being a distinct people, till all the councils of God relative to them and the Gentiles be fulfilled." The learned Dr. further remarks, that "some translate *he genea aute*, this generation, meaning the persons who were then living, that they should not die, before these signs, &c., took place ; but though this was true as to the calamities that fell upon the Jews, and the destruction of their government, temple, &c., I think it more proper not to restrain the meaning to the few years which preceded the destruction of Jerusa-

lem. But still it is literally true in reference to the destruction of Jerusalem."

Had it not been for this last concession of the Dr., I should have tried the wise man's logic by an infallible rule, and for fear that I shall be considered as doing the great critic injustice, I will, while I am treating on this subject, make a few remarks.

I will now paraphrase a few verses on the Doctor's principle of interpretation. So all the Jewish races from Abraham to David are fourteen Jewish races, and from David until the migration unto Babylon are fourteen Jewish races, and from the migration into Babylon to the coming of the Messiah are fourteen Jewish races. Indeed, here is a goodly number of Jewish races.

Again : O Jewish race of vipers, who has warned you to flee from the impending vengeance ? You serpents, you Jewish race of vipers, how can you escape from the punishment of Gehenna ? O, infidel and perverse Jewish race, how long shall I be with you ? This evil Jewish race demands a sign. "All the blood of the prophets which has been shed," from the formation of the

world, shall be required at the hands of this Jewish race. But enough of this kind of racing for the present.

Thomas Scott, in his comment on verses 32 and 35, has the following remarks—

“ Our Lord here answers the former part of the Apostle’s question, concerning the time when these events would take place. In general he assured them that their approach would be as certainly determined by the signs that he had mentioned, as the approach of summer was by the budding and the tender branch of the fig-tree ; and that they would all be accomplished before that generation was passed away. This absolutely restricts our primary interpretation of the prophecy to the destruction of Jerusalem, which took place within forty years.”

It is hoped that no intelligent man will endeavor to extend the prophecy, in a secondary interpretation, by the destruction of Jerusalem, and apply it to something that the Saviour never intended. Let me but know the primary sense of any prophecy, and a Newton, a Scott, a Clarke, a Benson,

and a Croly, may torture their imagination to find a secondary sense, may entangle themselves in ambiguous meshes, in nonsensical efforts of their own, until they are unable to extricate themselves. I may pity the men, but I certainly shall disregard their fanciful delusions, their untenable notions that they have to support certain systems. It is my desire to be led by the language of inspiration, although it should place me in opposition to volumes of *human* divinity.

It is in truth a matter of astonishment to me, how any man of Adam Clarke's talents should, after attentively meditating on Matt. 16: 27, 28, and Mark 9, endeavor, by giving an uncouth translation, to propagate the notion that the Saviour's meaning of *he genea aute* was, that the Jews shall not cease from being a distinct people, till all the counsels of God relative to them and the Gentiles be accomplished.

Many were to come in the Saviour's name—many were to be deceived. The disciples were to hear of wars—nation was to rise against nation, and kingdom against kingdom, famines, and pestilences, and

earthquakes were to be in divers places—disciples were to be delivered up to be afflicted and killed, and hated of all nations: many were to be offended, betrayed and hated—many false prophets were to arise and deceive many. The love of many was to wax cold—he that endured to the conclusion of that state, was to be saved from the calamities of the age. The gospel of the kingdom was to be published in all the world for a witness unto all nations—and then the conclusion was to come. The abomination that made desolate was to stand in the holy place—there was to be great tribulation, such as had not been from the formation of the world to that time, nor ever should be again; those troublesome days were to be curtailed. False prophets and false Christs were to arise and show great signs and wonders, &c. *Immediately* after the tribulation of those days, the sun was to be darkened, the moon was not to give her light, the stars were to fall from heaven, the powers of the heavens were to be shaken, the sign of the Son of Man was to appear in heaven. All the tribes of the land

were to mourn, and they were to see the Son of Man coming in the clouds of heaven, with power and great glory, and he was to send his angels with a great sound of a trumpet, and they were to gather together his elect from the four winds, from one end of heaven to the other ; his disciples were to see all these things, and thereby know that the time was near, even at the doors.

Yea, verily that generation was not to pass until all these things were fulfilled. The first heaven and the first earth were to pass away, but the words of Jesus were to stand sure.

I have perused Dr. Clarke's commentary on the New Testament a good deal, but I do not recollect seeing any remarks by the Doctor on this notable phrase — " And they shall see the Son of Man coming in the clouds of heaven with power and great glory." If this is to be understood figuratively, how am I to understand the following passages ?

Jesus, once speaking to the high priest, said, " Ye shall see the Son of Man sitting



on the right hand of power, and coming in the clouds of heaven." "Behold he cometh with clouds; and every eye shall see him and they also which pierced him; and all kindreds of the earth [or tribes of the land,] shall wail because of him: even so. Amen."

Dr. Clarke applies this to the destruction of Jerusalem.

Perhaps some will be ready to say that the distinction is easily made, because the Revelation was written after Jerusalem was destroyed, and some of the passages that speak of the Son of Man's coming in the clouds, were written before, and in allusion to the abolition of Jerusalem.

That the Apocalypse was written in A. D. 95, 96 or 97, or after the destruction of Jerusalem, has never yet been made plain to my satisfaction, notwithstanding I have had the opportunity of examining George Croly's arguments in his preface, or introduction to his interpretation of the Apocalypse. Croly knew that if he could not advance some plausible arguments to support the hypothesis that the Revelation was

written after the destruction of Jerusalem, he could not with any plausibility say that the 9th chapter was a prediction of Bonapart's bloody career. The difference between Croly and Newton on this chapter is, that Croly thinks the star spoken of in the 9th chapter of Revelation prefigures the downfall of Napoleon, while Newton contends that it was Mohammed. But the writer of the Revelation says, "I saw a star fall from heaven," and how this can mean any such men as Napoleon and Mohammed were, the commentators have failed to explain.

Verse 35. Heaven and earth shall pass away, but my words shall not pass away.

Newton thinks that the meaning of this verse is, that "Heaven and earth shall sooner or more easily pass away," than for the Saviour's words to pass away. But I am induced to believe that the Saviour meant as he said. The first heaven and the first earth had to give place to a new heaven and a new earth. I want the reader to examine carefully what the eloquent and

master-poet Isaiah, says, concerning "new heavens and a new earth," in the 65th and 66th chapters of his prophecy.

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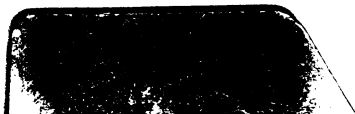




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the 1990s, the number of people with a diagnosis of schizophrenia has increased in the United Kingdom (Meltzer 1997).

There is a growing awareness of the need to improve the lives of people with mental health problems. The Department of Health (1999) has set out a vision of a new mental health system, which will be based on the principles of recovery, partnership, and choice. The vision is to create a new mental health system, which will be based on the principles of recovery, partnership, and choice. The vision is to create a new mental health system, which will be based on the principles of recovery, partnership, and choice. The vision is to create a new mental health system, which will be based on the principles of recovery, partnership, and choice.

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